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UNITED EVANGELICAL Action

FEBRUARY 1959

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Readers Say—

Likes Monthly "Action"

To the Editor:

We are much pleased with *United Evangelical Action* magazine and like it better as a monthly journal. There seems to be so much of the information we want and need but do not find in any other Christian magazine.

In January 1959 issue you have a fine article by W. S. Mooneyham on the subject "Are We Losing the War Against Communism?" You mentioned in it the Communist front group "American Youth for Democracy." How can I find out whether this is the group that sponsored a meeting which some of our high school students attended? They came back enthusiastically urging that we must think in positive terms of the good in Russia's way of life—not of the negative. A speaker lectured and showed pictures explaining his subject, "What Russia Really Is Like." The girls came back wearing small orchids and much was made of the meeting. Immediately I was suspicious and presented to one of these students a reprint of Dr. Frederick Schwarz' testimony before the Un-American Activities Committee May 29, 1957 on International Communism and a copy of *World Vision* magazine in which Bob Pierce told about his travels in the Soviet Union. She was eagerly reading the material when school closed and had been asked to report on it in sociology class.

I am enclosing a check for $5.00 membership in the National Association of Evangelicals (including one year subscription to *United Evangelical Action*). We read and mark with red important items and go back over them as we need information, then pass them on to our pastor.

MR. & MRS. ROBERT D. STRUTHERS

Humboldt, Ill.

Desecrates Lord's Day

To the Editor:

I am sending you an article that was published in our state, in the December 11 issue of the *Hatton Free Press*, Hatton, Trail County, N. Dak., on page 6, which strikes at our Lord's Day and would desecrate the same throughout the nation.

Sen. William L. Langer believes that national elections should be held on Sundays, to encourage more people to vote. He said that European nations get a better voter turnout with Sunday balloting than the United States does on Tuesdays. Langer said he will introduce a bill in January to provide that presidential and congressional elections be held on the first Sunday in November.

We trust that those of the National Association of Evangelicals will be informed and will take the necessary steps to safeguard our Day of Worship and of rest.

A. L. CRETSINGER

Watford City, N. Dak.

Persecuted by Catholics

To the Editor:

Someone gave me an issue of your splendid magazine. Perhaps you can advise me.

I have been a typist for the copywriters in an advertising agency for eight months. Roman Catholics have, as usual, got a foothold—an R. C. supervisor, so a predominantly, almost entirely, Catholic bureau in our office. They have "ganged up" against me to get me to quit and have denied their physical abuse, verbal mockery, insults, traps, etc. No one in the Company will protect me.

Surely some Christian lawyer or other gentleman could stop this. A minister was "too busy" to talk with me, except to advise me to quit—which is just what my enemies also want! Where are Christian character and loyalty and love?

MRS. REBECCA C. HAINES COX

Philadelphia, Pa.

Wants Extra Copies

To the Editor:

I enjoy each issue of *Action* very much and pass them on to others. The trouble is I could use several copies. If any of your readers could send me their copies when they are through with them they would be appreciated very much. My address is: Route No. 1, Columbus, Ind.

EDMUND NELSON
Colportage Missionary

Columbus, Ind.

Gift Subscription

To the Editor:

As a gift to my mother- and father-in-law, I would like to purchase a two-year subscription to *Action*. I think they would both enjoy this magazine as I do. I quote from their last letter: "Dad is teaching a Bible class at the Christian and Missionary Alliance Church this month. We are thinking very seriously about leaving the Presbyterian Church and joining there. Our church has gone modern and we are not happy there any more." This will, I am sure, tell you why I think they would enjoy reading *Action*. I am a member of the Women's Association of the NAE here in Pittsburgh.

MRS. BETTY CALDWELL

Pittsburgh, Penna.

FRONT PAGE—This Mexican Indian mother is among the new literates being taught through the Wycliffe translation literacy program.
—Courtesy Wycliffe Bible Translators, Inc.

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Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

Vol. XVII February, 1959 No. 18

Editorial Offices:

108 North Main St.
Wheaton, Illinois

W. S. MOONEYHAM
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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THE WORLD LINGUISTIC PROBLEM 1959

By GEORGE W. COWAN
President, Wycliffe Bible Translators

THE MULTIPLICITY of languages in the world today is not a monument to man's genius but to man's sin. Ever since the judgment of Babel the great diversity of languages has been a major barrier to the spread of the Gospel. Yet language itself is the most effective means of communicating Divine truth. To it, God committed His revelation, and by it, His ambassadors are clearly expected to pass it on to others. Despite every wish of man for a universal language, the problem is still with us.

Actually we are only now becoming fully aware of the immensity of the problem. Some, hoping for a simplification of the problem, have been dismayed as recent surveys have shown that there are at least 3,076 different languages spoken in our world today. Because many of the language groups are relatively small some would write them off as unimportant. That 150,000,000 people all speaking one language should be considered more worthy of hearing the Gospel than 150,000,000 people who happen to speak one of 2,000 different languages is hard to justify in the face of the Great Commission. The problem of reaching the latter is much more complex than that of reaching the former, but certainly no less important. And now today, with adequate means and tested methods to tackle this worldwide missionary linguistic problem, it is only right that this neglected task of the church should be undertaken with full vigor.

Of all the missionary problems where linguistics contributes, none is more basic nor more urgent than the provision of the Word of God in the language of the people. "No record exists of any mission, whatever be its methods or history, making much real progress and becoming permanent among any people, if the Bible had not been given to them in their own vernacular." As of December 1957 at least one book or more of the Scriptures had been translated into 1,127 languages. Of these only 215 had the whole Bible. Another 270 had only the New Testament. The rest had less, but at least one book. Of the 1,127 translations, 300 are no longer in use, either because the language has ceased to be used or has changed so much that the earlier translations are now no longer useable, or because the translation is no longer in print. Thus for the 3,076 languages spoken in the world today, the Scriptures in whole or in part are available and useable in only 827. Major revisions are going on in more than 90 of these languages and further translation in another 175 of them. Translators are currently at work in at least 200 more languages which have never had anything as yet. The world missionary linguistic problem of 1959 must include as an item of highest priority the translation of the Scriptures for those languages still without them. "Two Thousand Tongues to Go" is a fact and a challenge to action.

Over the past 1900 years the rate of translation has slowly accelerated until now over 15 new languages per year are receiving some portion of the Scripture. At this rate it will take about 150 more years to complete the task.

Actually there are good grounds for believing that at least a whole New Testament can be given to each of these languages much sooner than that. Linguistic techniques for learning, reducing to writing, and producing a literature in hitherto unwritten languages have advanced greatly during recent years. Training in these is now available in courses specifically adapted to missionary needs and Bible translation problems. Students, with a good knowledge of the Bible, an intensive training in missionary linguistics, aided by experts trained and made available by missions or the Bible Societies, are now producing entire New Testaments in the first fifteen years of their missionary career.

The linguistic training for this task is available to workers of all missions in the five Summer Institutes of Linguistics, three in the United States at the Universities of Oklahoma, North Dakota, and Washington, one in Australia, and one in Great Britain. Similar training is also available elsewhere but in a less concentrated form and not always with the same orientation for the translation of the Scriptures for unwritten languages. Missions, who have always been the ones to do the bulk of translation work, can greatly hasten the completion of this task, so essential to their own work, by taking advantage of this training and by strengthening their own translation program by assigning workers to translate the Scriptures for tribes in fields where they are now working and other fields for which they feel responsible.

To supplement the work of the missions and hasten the completion of the task, an organization specifically committed to preparing translations for Bibleless tribes, the Wycliffe Bible Translators, has been raised up of God. It works both in cooperation with other missions and in areas where no missions exist. With over 800 members and work in progress in about 200 languages, the present overall average is 4 persons per translation. As part of the total team, scattered now in 11 countries, the membership includes linguists, literacy workers (a literacy program usually runs concurrently with the translation process in each language area), typists, artists, printers (publication of trial editions and a con-

(Continued on page 8)

COMMUNICATING THE GOSPEL

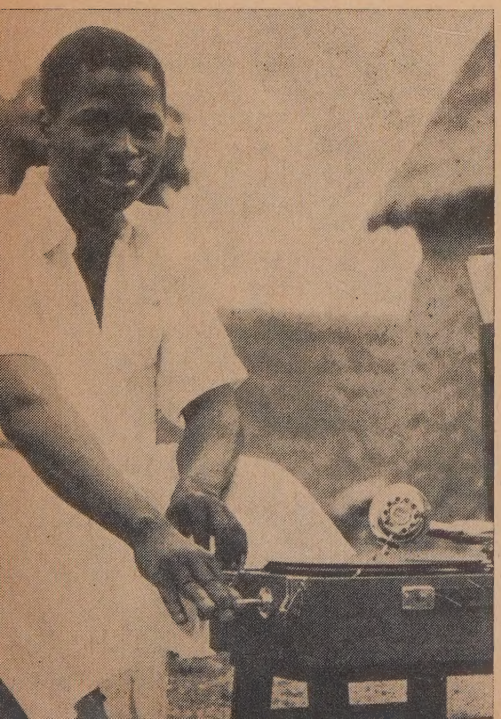
By HAROLD B. STREET

Executive Secretary, Evangelical Literature Overseas

"I LEARNED of Christ through *Neno la Imani* and trusted Him as my Saviour. I was a hard smoker, a drunkard, an adulterer, a thief and a fighter. I have now been delivered from these things and have been introduced to the Emmaus Bible Correspondence Course through *Neno la Imani.*"

A missionary in Nigeria writes, "A radio message on Acts 13, broadcast from ELWA, was used of the Lord to stir up the Igala Christians. Realizing it was their responsibility to evangelize their own people, they prayed that God would raise up men for the work. He called more than 30 to an evangelistic ministry. Result? 65 professed faith in the Lord Jesus Christ in July, 36 in August and 86 in September. This is entirely an African project—not directed nor paid for by the missionaries."

"The Spanish records" (referring to Gospel Recordings), writes a worker in Argentina, "are in constant use. After every meeting in our house the people stay to hear the records. We lend them out to believers, who play them to their neighbors and to trades people visiting in their homes."



Modern communications have become the handmaid of the conventional missionary. Thousands of people across the world are now learning for the first time that Jesus Christ lived among men, died an expiatory death, rose triumphantly from the sealed tomb and is now in Glory as our High Priest, interceding for His own. The message of life, and abundant life, is reaching to the far ends of the earth as at no time since our Lord commissioned the Church with the task of going into all the world and preaching to all men. Modern communications have accelerated the Gospel. The missionary's arms have been lengthened. His hands have been multiplied. Where a missionary reached 1000 a couple decades ago, he now can reach 100,000.

During the past 30 months it has been my privilege to have contact with outstanding evangelical leaders of five continents. Without exception, they are all of the opinion that the return of the Lord Jesus Christ is imminent. Some are asking "How are we going to get the job done?" There surely must be millions more that will be included in the Bride of Christ."

It is rather appalling to face the fact that probably less than 2% of the world's population is Christian after more than twenty centuries of missionary work. It is even more shocking to realize that with the exploding population of our day, the world is growing non-Christian at the rate of approximately 30 million annually. Despite the consecrated ministry of our missionaries across the world, the task today is greater than it was yesterday.

Is it not logical, therefore, that God would raise up some means of getting on with the task of His appointment a bit faster? "He is not willing that any should perish but that all should come to repentance." Is it not significant that the past five years have seen tens of millions of new readers, millions of new radio listeners, several hundred thousand hearing for the first time the message from a wax disc? Is it any wonder that most mission boards are releasing increasing personnel and appropriating larger funds for more extended use of the printed page, radio and gospel recordings?

For many years several organizations have done a grand job in getting out Scripture portions, gospel tracts and simple Bible corespondence courses. In 1953, God raised up ELO (the recognized literature arm of EFMA) to draw together evangelical mission groups in given language areas to do a more effective job in translation, creative writing, production and distribution of literature. Full cooperation in a well-coordinated program has resulted in hundreds of new titles being produced more attractively and distributed more widely at less cost.

There are now 22 evangelical literature fellowships across the world. They are not organically related to ELO, but work in close cooperation. ELO also serves as a liaison between these groups, exchanging ideas and even manuscripts. The oldest of these evangelical literature fellowships is ELFI (Evangelical Literature Fellowship of India). The largest is LEAL (Literatura Evangelica para America Latina) with 64 member organizations.

And then there is radio. Five years ago there were nine missionary radio stations. Today there are 19, and another 10 will soon be on the air. "Radio provides an unequaled media for getting under those closed doors and for reaching into homes which otherwise would be inaccessible to the gospel," says Dayton Roberts, of TIFC, San Jose, Costa Rica. "However, the impact of radio in any given locality is proportionate to the total impact of the other evangelical media in that locality. The radio ministry supplements very effectively every other form of witness."

With pre-tuned transistor radios now available, the ministry of the

(Continued on page 8)

What Constitutes A Missionary Call?

Every Christian should go, says this veteran missionary and missions executive, then tells how

By A. C. SNEAD
Former President of Evangelical Foreign Missions Association

IN ORDER for us as Christians to fulfill God's purpose in our daily lives, we must have a proper heart attitude toward God and men. Two words—godliness and compassion—need careful study.

The Holy Spirit says in Paul's letter to Timothy, "Exercise thyself unto *godliness* . . . *godliness* is profitable." Jesus, in His earthly life and ministry, gave us a perfect example of true godliness; a proper recognition of God, and a right attitude toward Him. In John 14:20 our Lord tells us that the Holy Spirit comes to give the disciples of Christ a true God consciousness. This is vitally important unto holy living and fruitbearing service.

In the Gospel of John, Jesus names the Father more than one hundred times. And He declared to His disciples; "As my Father hath sent me, even so send I you." A careful study of this word in John 20:21, and His word in John 17:18, gives evidence that we His disciples, each and every one of us, are *called* of God and sent by Him into service for Christ. The words used to indicate that as Christ was sent to seek and save the Lost, so we are to thus glorify God and help men. They tell us also that we have the same resources to accomplish our task as did Jesus Himself. Though He was God incarnate, He depended not upon His deity but upon His fellowship with the Father, and the presence and power of the Holy Spirit.

Our Lord Jesus Christ in His life and ministry among men declared and manifested *His Call.* He had taught in the synagogue in Capernaum, healed the sick and cast out demons. The next day as He was "in a desert place," the people besought Him to remain with them. A still common you-are-needed-at-home attitude. But he said, "I *must* preach the kingdom of God to *other* cities also: for therefore am I sent." And He preached in the synagogues of Galilee, Hallelujah!

As a boy of twelve Jesus had said to His mother, "Wist ye not that I *must* be about my Father's business?" In later years He declared, "And *other* sheep I have which are not of this fold, them also I *must* bring." The urgency of His call was emphasized anew when He cried, "I *must* work the works of Him that sent me, while it is day, the night cometh when no man can work." How true this is for us today!

In His earthly ministries Jesus revealed by His life and His atoning death true *allegiance to God* His Father, and boundless *love and compassion for needy men.* At the well in Samaria He said to His disciples, "My meat is to do the will of Him that sent me, and to finish His work." This declaration of devotion and zeal is followed by a strong exhortation to look on the fields white unto harvest.

God so loved the world that He gave His Son. Christ loved the Church and gave Himself for it. We must be filled with the Spirit, that this divine love of God the Father and the Son will fill our hearts and control and energize our lives to go according to His call.

Whenever any need of an individual or a multitude caused Jesus, when on earth, to be moved with compassion, He at once met the need which aroused His compassion. In Matthew 9:36 this *seems* not to be the case. By the vision of His loving heart Jesus undoubtedly saw not only the vast throngs which pressed upon Him, but also the multitudes of earth in each generation of this age. For the meeting of this supreme need, our Lord took His disciples—including you and me today—into partnership and commanded them, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." He knew that those who truly pray must be willing, and might become eager, to go.

You and I today who know and love the Saviour *must* ourselves be moved with compassion at the dire needs of our fellow men. We *must* place our lives and our possessions at God's disposal, so that the millions in our generation— in densely populated countries, and among isolated, primitive tribes—who know not Jesus Christ as Saviour and Lord, may hear of Him. We must take Christ to men, that we may bring men to Christ.

After His atoning death and bodily resurrection, the risen Lord revealed, in Luke 24:45-49, the purpose and the power of God for our lives and work. Just before His ascension He said, "Ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me"—in the home communities and "unto the uttermost part of the earth."

In the Great Commission, Matthew 28:18-20, we have—

The Go of an eternal passion—the Love of God.
The Goal of an eternal purpose—the Church of God.
The Glory of an eternal purpose—the Christ of God.

Every Christian *must* be a witness for Christ, or fail miserably in his duty to God and men.

Every true Christian *must* be a faithful partner of Christ, a "laborer together with God," wholly committed to all His will, then the people of our day will hear the Word of Life and Salvation.

God's purpose is plain.
His command is definite and urgent.
His resources are abundant and available.

The need of mankind in our generation is appalling. There are now living in dense darkness *hundreds of millions* who have never heard the Name of Jesus.

It is estimated that among the hundreds of primitive tribes yet unreached by the messengers of Christ, there are more than one hundred million (100,000,000) souls. These tribes speak languages yet unknown to civilized

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The MISSIONARY and The NATIONAL CHURCH

By EVERETT L. CATTELL
General Superintendent, Ohio Yearly Meeting of Friends

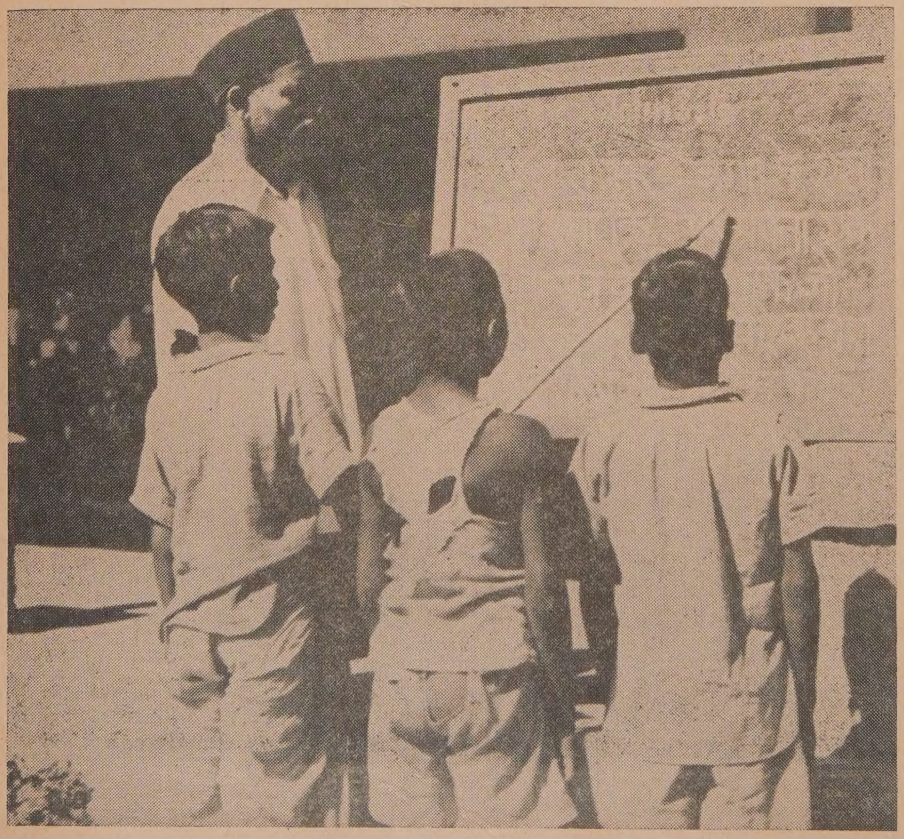
MOST EVANGELICAL missionary boards report a great shortage of candidates at present. This is in striking contrast with the post-war years. There are many reasons for this. Only one will be discussed here.

In the older mission countries sizable churches are already formed and rapidly nationals are taking over the running of these. This makes a problem for the missionary. Many young missionaries ask themselves the question: Why should I be here? If our task is to work ourselves out of a job, to develop the church to the point where it can take over the work of the Mission, then when the church officers have become national should not the missionary leave and let the national have full sway? This argument is bolstered by the fact that very often the nationals continue to lean heavily upon the missionary so long as he is present and never fully come into their own until they are left alone. Because of these arguments many missionaries have come home to stay and their reports have deterred many candidates from applying. The general feeling is that we should not do what others are meant to do.

This is a case where a partial truth becomes an untruth. That nationals are taking over the management of churches in Asia is true. (Africa is probably 25 years behind Asia in this matter.) In India, which I know best, there are scarcely any missionaries being used as pastors, and the administrative posts in most denominations are largely Indianized. The exceptions are mostly due to the lack of a sufficient number of well trained Indians. The pace of Indianization has been so accelerated that the pool of competent Indian leadership is nearly exhausted. Should any Christian agency now secure a good man it would mean taking him from some other church or agency and thus start something of a chain reaction. This will remain true until a larger number of leaders can be trained. But the drive for nationalization often leaves the missionary wondering what he is to do.

If the missionary assumes that there is nothing left to do or that his presence is hindering nationalization or indigenization, he is putting a wrong interpretation on the facts. The mere *presence* of a missionary *need* not impede progress toward indigenization. although it could. And the nationalization of the church offices need not put the missionary amongst the unemployed unless he lacks vision.

A National missionary explains the truth of John 3:16 to three Indian children.
Religious News Service Photo



The simple and sad fact is, that the missionary was wrongly trained. We in the West are by nature activists, and, by training, leaders and managers. From high school days we have been taught to measure the success of our lives by getting a job done. None of our schools give a major in "followship." All this adds up to a concept of Christian service that is heavily weighted on one side of the ledger. Today there is a call for a new kind of training and a new attitude or mentality before the new missionary can successfully face the new day.

Negatively this new attitude must give up the concept of service as synonymous with general management. After all, while Jesus allowed Himself to be called "Master," it had nothing to do with organizational management. Many were His titles, but none of them fit our concepts of administration. And even so forceful a character as the Apostle Paul puts administration far down the list of the gifts of the Spirit. This is not to say that management is not a gift of the Spirit, for it is. But it is a mis-reading of the Scriptures to suppose that when we have nothing to administer we have nothing worth while left to do and might as well go home.

Positively, this new attitude glorifies the word of Jesus: "I am among you as one that serveth." And this is in the old fashioned sense of doing small drudgeries, and not in the new fangled euphonium which politely speaks of its administrative work as "service." The new attitude called for is one in which the missionary will be content to be a simple member of the church as others are.

There is a clarion call today for a new kind of service. The challenge in it is terrific and its reward unlimited

if we but get the vision. It is a call for close identification of the missionary with the church. He must start as just a common member, not having, or even hinting, that he would like to have a job, or be put in charge of anything. He will first demonstrate what a really spiritual member does by way of faithful attendance and worship. He will make friends with the other members until he finds little ways of being helpful. He will be specially careful not to express criticism of the many things he sees to be wrong. He will win the confidence of the pastor and his people as a guileless and truly spiritual member with a loyal burden for the welfare of the church. Since spiritual life is not commonplace in the church, this missionary if he really has a deeply spiritual life, will soon be recognized as a helper both needed and *welcomed*. It will not be long until he will be busy—not with administrative work—but with a spiritual sort of unofficial lay pastoral work. There are just thousands of church members in India who need to be won to "new birth." This task alone will keep many missionaries busy for a long time. Then there is calling in homes (with, of course, the knowledge and consent of the pastor) praying with families, counseling them, and leading them into deeper spiritual life. One may be invited to lead Bible classes and to have other ministry. The Christian Cell movement holds enormous possibilities also. But the new thing about all this is simply to build quietly such confidence that the invitations will come from the church instead of an appointment by the Mission.

Such service has possibilities almost undreamed. No, there are not enough administrative posts left for all the missionaries now on the field, but the spiritual revival work to be done in an unofficial capacity would stagger many times the number of candidates now available.

There are still huge areas unevangelized in these older missionary countries. The major responsibility for this evangelistic work must increasingly devolve upon the existing church. Yet the churches are often unconcerned about this. Some missions will try to by-pass the existing church and do this evangelistic work independently. This, however, is not the best approach. The Mission which has shown real concern for the church in the manner described above will succeed in two directions: first, it will be making its maximum contribution to evangelism by helping to create a vast evangelizing task force through the spiritual revitalization of the church and awakening it to the evangelistic task by asking it to occupy some of its unevangelized areas.

* WORLD AND FOREIGN MISSION FACTS

World Population (UN estimate, Dec. 1957)	**2,760.000,000**
Under Communism	**900,000,000**
Christian Religions	**800,000,000**
Protestant	**250,000,000**
****Roman Catholic**	**420,000,000**
****Orthodox (Greek, Russian and Syrian)**	**120,000,000**
****Coptic**	**10,000,000**
Population of Open Mission Fields	1,372,000,000
Christians (approximately) in Open Fields	40,000,000
Foreign Missionaries	38,327
National Workers	154,679
Ratios: Christian Community to population	1 to 34
Workers to population	1 to 7,000

AFRICA — Total Population — 220,000,000

Church Members	5,084,272
Christian Community (Protestant)	12,624,723
National Staff	80,024
Foreign Staff (includes some 2,500 pastors in South Africa)	16,970
Ratios: Christian Community to Population	1 to 17
Works to Population	1 to 2,252

MIDDLE EAST — Total Population — 70,076,228

Church Members	23,000
Christian Community (Protestant)	66,633
National Staff	611
Foreign Staff	663
Ratios: Christian Community to Population	1 to 3,000
Workers to Population	1 to 55,000

SOUTH ASIA — Total Population — 460,127,350

Church Members	1,922,176
Christian Community (Protestant)	6,368,968
National Staff	26,724
Foreign Staff	6,529
Ratios: Christian Community to Population	1 to 72
Workers to Population	1 to 13,837

SOUTHEAST ASIA — Total Population — 71,793,413

Church Members	300,220
Christian Community (Protestant)	713,324
National Staff	2,709
Ratios: Christian Community to Population	1 to 106
Works to Population	1 to 18,000

FAR EAST — Total Population — 145,007,877

Church Members	2,480,644
Christian Community (Protestant)	5,170,690
National Staff	10,757
Foreign Staff	5,521
Ratios: Christian Community to Population	1 to 29
Workers to Population	1 to 9,000

INDONESIA — Total Population — 81,034,141

Church Members	571,302
Christian Community (Protestant)	3,125,000
National Staff	4,612
Foreign Staff	554
Ratios: Christian Community to Populations	1 to 27
Workers to Population	1 to 15,000

SOUTH PACIFIC ISLANDS — Total Population — 3,000,000

Church Members	311,845
Christian Community (Protestant)	907,548
National Staff	7,428
Foreign Staff	1,067
Ratios: Christian Community to Population	1 to 3
Works to Population	1 to 300

LATIN AMERICA and WEST INDIES — Total Population — 178,397,583

Church Members	3,024,852
Christian Community (Protestant)	8,526,819
National Staff	15,000
Foreign Staff	8,093
Ratios: Christian Community to Population	1 to 20
Workers to Population	1 to 7,700

* Basic statistics are taken from *World Christian Handbook 1957*

** These count membership by birth and not by actual relationship to church.

Linguistic Problem

(Continued from page 3)

siderable amount of supplementary Christian literature and reading material for each language is done on the field), pilots, mechanics, radio men (most of the work is in primitive jungle areas), doctors, nurses, base and field headquarters personnel. The first 25 years of operation have been years of gaining experience, developing and testing methods, training of staff to man the linguistic institutes at home as well as spearhead the advances abroad, They have also been years of seeing God work as thousands of primitive tribespeople have come to Christ through the translated Word. Already 7 New Testaments are published or on the presses, at least 8 others are completed in first draft and undergoing further revision before publication. Over 95 languages now have for the first time something of the Word of God, including 167 single books of the Bible. In Mexico there are believers in 50 groups, Scriptures in 40 of them. In Peru there are over 1000 believers from 17 different tribes and work is underway to provide Scriptures for 29 such groups. 5,000 Navajo New Testaments were sold in two years. God is honoring and using His Word.

For the 2,000 languages still unreached, at the above ratio, 8,000 workers will be needed. Staff and training facilities for at least 500 per year are now functioning, with potential for further expansion, not to mention similar training offered elsewhere. With the present facilities 8,000 more can be trained to do this task in the next 15 years, and in even less time as these facilities may be augmented. Each such trained worker, with proper assignment by his mission and given adequate help along the way, can, within 15 years from the time he begins, other things being equal, produce at least a New Testament. Not 120 years, but 30 years from now, everyone of the 2,000 now un-Bibled tribes can have something of God's Word.

Programs do not always develop precisely according to schedule. But with a definite goal in view, the church at home dedicated to its accomplishment, and the God of the impossible underwriting and directing the entire project, it can and will be done. 8,000 pioneer translators and supporting technicians in the next 15 years is not impossible to God nor His church. Nor are the expanded transportation and publication facilities it will require. God has already opened doors to the tribespeople of many areas. The linguistic investigation which must precede, and the literacy program which usually accompanies translation have proven attractive to government. Never in the history of Christian missions has the scene been thus set and the factors so poised for a final, all out thrust to make the message available to every man in his own language.

In recognition of their 25th anniversary, but with a forward rather than a backward look, the Wycliffe Bible Translators has declared the year 1959-60 a YEAR OF CHALLENGE to the entire Christian church to complete the translation task for the 2,000 languages still without God's Word. Every young person who loves and desires to serve the Lord should ask himself the question: What would God have me do to see this accomplished? Every church should ask its membership: Whom can we send? How much more can we give to hasten this advance? Every mission should survey its program and seek God's guidance in the completion of the task for its own areas.

Over 100 years ago, William Nevins, in *Practical Thoughts* wrote: "I wonder that we who have the Bible, and think so much of it, and have such means of multiplying and circulating copies of it, do not resolve at once to attempt, within a reasonable period, to give it to the world, since the world can only have it by the gift of those in whose possession it now is. If it is time that they had it—high time, as I suppose no one will deny, it is time we had at least resolved to try to let them have it . . . . No individual or society knows what it can do till a trial is made; we can never foresee our ability to accomplish a great enterprise. They must always be undertaken in faith. I consider it quite as hazardous to predict that the world God created and upholds cannot be put in possession of His Word in some twenty or thirty years, as to predict that it can. This may seem a short time for us to fill the world with Bibles, but it is a long time for them to be without Bibles."

Communicating

(Continued from page 4)

Christian radio stations is becoming even more far-reaching. In the next five years, if the Lord Jesus tarries, there could well be a billion new listeners to the Gospel by means of radio.

The World Conference on Missionary Radio (organized in 1955) serves as a liaison between missionary radio stations and also as a clearing house for all related information—technical, program, administrationl receiver development, government regulations, personnel and training. Dr. Clarence W. Jones, daddy of missionary radio and chairman of the five-continent committee, is currently on a world tour and survey to help these several missionary radio stations have a more effective ministry.

Gospel Recordings had its beginning in 1939 with a pressing of a few records in Spanish. Today, recordings have been made in more than 1850 languages. These recordings, together with small portable, hand-wind phonographs (cost $10), make possible the gospel message being carried into the most remote areas of the world. Almost 400,000 records have been pressed in 20 years, with more than 1,000 being shipped daily.

The American Bible Society has recently put out a hand operated phonograph to be used with recordings of Scripture. At present Scripture portions are available in seven languages and more are being added. The phonograph, record and a supply of needles is available for less than $3. The early response from this ministry has been most gratifying.

The William Carey era of missions is passing. Modern communication is lifting the hands of missionaries in all parts of the world in quickly completing the task of our Lord's appointment. His return may be nearer than we think. What we do, we must do quickly.

WHAT IS THE EFMA?

By WADE T. COGGINS
Assistant Executive Secretary

AS A NEWCOMER to the Evangelical Foreign Missions Association I would like to share some first impressions of this thrilling work which I consider to hold a vital place in present day missions.

"By love serve one another," is the exhortation given to Christians in Galatians 5:13. EFMA seeks to fulfill such a service of love to God's servants who go out to the ends of earth. The slogan "Serving God's Servants Worldwide" is more than mere words—it is the heart of our aims and objectives. Service to its members and others is perhaps the most obvious aspect of EFMA's work.

Recently one of the 4,885 missionaries serving under our member missions was coming home from her field in Africa. Traveling through Italy she was stricken with a serious attack of Malaria. She sent word that she was being hospitalized in Italy. Her mission sent a cable and also contacted the hospital by trans-Atlantic telephone only to be told that she was not there. The Washington office of EFMA received a telephone call from the mission board requesting help. State Department channels were contacted, and the American Consul in Italy visited the hospital, and reported back that the missionary was making a good recovery at the hospital.

Our services reach out to the 21,484 national workers serving under our 51 member societies. Recently a request came from a missionary asking EFMA to intervene for a Chinese couple in Hong Kong seeking entrance to the United States to pastor a Chinese congregation. A letter to the Consul in Hong Kong and to an officer of immigration in Washington may play a part in their getting here.

Passport and visa service is a routine part of the work of the Washington office which handles as many as 40 passports and 50 visas per month. Yet many of the individual cases are far from being routine. On their arrival in Miami, a missionary couple heading for the field discovered that their passport was missing. An application was hurriedly prepared and sent to Washington. Through contacts maintained by EFMA the passport was issued immediately, and was on its way to Miami the same day by air mail special delivery.

A telephone call from Chicago told us that a Jeep was being sent to a missionary in Peru, but the export license was needed very quickly if the vehicle was to make the scheduled sailing, and reach its destination to be placed in service. EFMA as an agency representing its missions was able to make the application, and the license was sent out in time to meet the deadline.

Another area of service is the EFMA Purchasing Office in New York. One and one-quarter million dollars was saved by evangelical missionaries, ministers and full-time Christian workers who purchased equipment and furnishings during the last ten years through the Purchasing Office. This office buys an average of a half-million dollars' worth of equipment each year—all at a saving which conserves the Lord's money. A catalogue is available by writing the EFMA Purchasing Office, 39 Cortlandt St., New York 7, N. Y.

In Chicago the Universal Travel Service, 100 W. Monroe Street, Room 700, travel agency of the EFMA, conducts a general travel business specializing by choice in the travel of missionaries, evangelists, mission board offcials and others traveling on the King's business. All are invited to use these facilities. There is no charge for services at Universal Travel, though meticulous care is taken to arrange every detail to your liking. Everyone in any way connected with Universal Travel (including incorporators, directors, officers, employees and individual stockholders) is a born-again Christian.

These services, however, are by no means the extent of the ministry of EFMA. At the Seventh Annual Mission Executives Retreat at Winona Lake last fall I saw another important phase of EFMA's work as missions leaders gathered to discuss their work. The retreat provided a channel for the exchange of ideas on the common problems of missionary work. Where else could such a large panel of experienced evangelical mission administrators be assembled to discuss the multiple facets of Field Administration, Intermission relationships, or counseling of candidates and missionaries? Not only at the retreat, but throughout the year, EFMA is a busy information exchange for mission societies.

In the field of representation EFMA is especially effective because it not only speaks for its fifty-one member missions, but by virtue of its relationship with NAE it may speak in the name of millions of Americans when such representation is needed before our own government. NAE, through the Washington office, serves evangelical missions in their problems with Selective Service, Internal Revenue, Immigration, and the State Department. The tremendous effort made on behalf of religious liberty for our missionaries and national Christians where

(Continued on page 12)

Clyde W. Taylor
Executive Secretary

Wade T. Coggins
Asst. Ex. Secretary

Eugene Erny
President

Samuel L. King
Vice President

G. Allan Small
Purchasing Office

By C. AUBREY HEARN . . .

How DRINKING

This problem which faces the

IN MANY COUNTRIES of the world white men have introduced alcoholic beverages to the natives and thus have contributed to their moral and physical corruption. The International Temperance Union, hearing of the installation of so-called bush bars in Africa which become dangerous hotbeds of immorality and alcoholism, sent a questionnaire to several hundred missionaries. Again and again came the remark: "If a native becomes an alcoholic it is because he is contaminated by the bad example of the white population."

How the drinking of alcoholic beverages impedes the progress of Christian missions was the subject of a questionnaire sent by the writer to about 250 missionaries of several denominations around the world. Seventy-eight letters were received, some brief, some several pages in length. A digest of the letters is given in this article. It is revealing.

In South America, drinking is as universal as it is in Europe. The usual situation is well described by Lemuel C. Quarles, of Argentina: "Alcoholism is, of course, a great problem in Latin America. The Latins have always been wine drinkers. Drinking saloons abound. While these places are usually crowded with men, often whole families may be seen, and even tiny tots are given their share of the nasty stuff. So there is no social, moral, religious, inherited temperance standard, no home training, no educated conscience against the drink habit."

H. Cecil McConnell writes from Chile: "As to the influence of beverage alcohol on our missionary work, I do not know of any one factor that works against us more than this. Chile is a wine-producing country and consumes far too much of its own product. The evangelicals of Chile have been rather strong in their emphasis that a converted man or woman should give up both drinking and smoking. One of our larger churches just last year, under missionary leadership, refused to continue a man as a Sunday school teacher because he had an occasional social drink and saw nothing wrong with it.

Harold Renfrow, writing from Brazil, tells of how acute the problem is in his city: "In Brazil the liquor industry is the first industry in the land. We are constantly embarrassed by the presence of liquor which the people take for granted.

"Many places where people work make or serve liquor. The sugar mills, for example, manufacture liquor. People who work in such places therefore become a part of the liquor business. We have a real problem and do not yet know how to solve it. Our people are poor and become even harder to win when they know they must leave their places of employment if they become members of our churches. The Catholic churches here use liquor to build their buildings by offering it by the drink or bottle and so we find a general social acceptance of this fact."

H. W. Schweinsberg, of Colombia, affirms: "Drinking is a real problem in our work. The Roman Catholic Church takes absolutely no stand against the liquor traffic and sponsors all kinds of gatherings in which drinking is the main social interest. One of our big problems in Bogota is that there are thousands of small grocery stores in which liquor is sold. Many of our people own such stores because liquor produces high profits. We are continually called upon to discipline such people since the covenant of our churches prohibits the use or sale of intoxicating beverages. Many hold back from membership because of this problem."

In Central America drinking affects missionary work much as it does in South America. A. Clark Scanlon writes from Guatemala: "Alcohol is a problem that strikes at the heart of the Guatemalan nation. It seems a particular vice of the Indian population. On Sunday afternoon riding on a bus between the mountain villages you can see men strewn along the road, oblivious of everything. At other times you can see the tragedy of the faithful wife trying to get her husband home .... A great study in God's power could be made in the lives of some of our Christian people. I remember one Indian man in the mountain town of Totonicapan. When he accepted Christ he had been on a continuous drunk for six months. When I last saw him he had not had a drink in nine months and looked like a new man."

Harold E. Hurst writes from Honduras: "The majority of men in Honduras drink. The average income of the poorer classes is about 75 cents a day and the majority of this is often spent for liquor. One problem we have is that drunks attend our services. Many times they talk loudly and sometimes their speech is insulting. Many times we have to pitch them out. Yet if they will be still and listen we try to help them, because most of our male members were at one time drunkards. We require our converts to make a clean breast of drinking before we admit them as church members."

In the Far East the problem of drinking is not as serious as it is in South America. Andrew Thomson, who for thirty years was a Presbyterian missionary in China, writes: "The chief hindrance of the liquor trade to the cause of missions in the Far East is its place in the dissolute lives of white people who live in the port cities. They have imported both foreign liquors and foreign drinking customs, so that not only among the white people, but also among some Chinese, the large glass and not the thimble-sized bowl of the Chinese, is the measure of the amount drunk.

"Drinking, sensuality, and the importation of salacious Hollywood films have sunk 'white' prestige to a low level, so that in the opinion of some of the people of these cities the only superiority of the white man over others is his scientific knowledge whereby he is able to exploit the material resources of the earth for his sensual pleasures. Of course, the inference is that since the Christian faith comes from the same countries that export whiskey, beer, and Hollywood scenes, it cannot be a powerful influence for good or it would have prevented these immoralities."

In Japan, beer and rice wine are widely used. M. F. Moorhead says: "The slightest celebration is an excuse for a 'sake' (rice wine) party. Most companies supply sake and beer in large quantities on their outings. This poses a big problem to our believers who really take a stand and refuse." The missionaries are strict teetotalers, says Coleman D. Clarke, and "this fact is one of the distinguishing marks of Christians."

Miss Ruth Pettigrew of Hong Kong, says: "Here in Hong Kong alcoholic beverages flow freely and are

Dr. Hearn is Director of the Study Course for the Training Union Department of the Sunday School Board of the Southern Baptist Convention.

Handicaps CHRISTIAN MISSIONS

missionary is often introduced by his own countrymen

widely advertised. Nearly all the restaurants serve them. I see many people, including Chinese, drinking. Sometimes I see drunk westerners on the streets and on the trains, but not Chinese. I never encountered a Chinese alcoholic.

"We have something in Hong Kong which is worse than alcohol, though. It is dope in its various forms: opium, morphine, heroin. I see many, many lives enslaved and wrecked by it."

Gustaf A. Sword writes from Rangoon, Burma: "The three enemies to our missionary work which confront us all the time are liquor, opium, and immorality. Of these three, liquor is by far the most common, the most difficult, and the most destructive. One reason is that the use of liquor is so common and is looked upon as a minor evil and is so tolerated. Rice beer, which is quite intoxicating, is being fed to children and even to small babies. The drinking of liquor enters into all social functions and has become a part of the lives of our people from the cradle to the grave.

"We have to fight against this evil at all times. Even after a person becomes a Christian, he is continually confronted with the temptation to drink; everywhere he goes he is offered a drink as a matter of courtesy. To resist always is not easy, and so some of our Christians find it hard to refuse, and take a drink. This compromise, however, leads to more drinks, and again the door is open for other sins to enter and cause no end of trouble."

Miss Fern Harrington, writing from the Philippines, says: "Orientals are more moderate in their drinking habits than Americans. This is particularly true among the Chinese with whom I work. One of the greatest hindrances to our work is the drinking of American men and women in the armed services stationed in the Philippines. Under the influence of liquor they are frequently involved in brawls with the Filipinos and commit sex offenses which reflect on all Americans. Since America is regarded as a Christian nation, they decide that if that is what Christianity does for people, they want nothing of it."

Miss Josephine Harris, of Honolulu, Hawaii, writes: "I have to go by the liquor counter in order to buy groceries. Usually I have to walk by a cocktail bar in order to eat out. Many times my television is silent because nightly from 6:00 to 10:00 beer and liquor commercials are shown." The drinking of servicemen creates a problem for the missionaries, she says, but "the bright side is that once in a while a serviceman will come to our church, become a Christian, and give up that kind of life."

In the Middle East, drinking is less of a problem than in other areas because Mohammedanism is so strong. Finlay M. Graham, of Beirut, Lebanon, writes: "We have little drunkenness among the local people. Most of the drunkenness that does exist here results from the influence of foreigners, particularly Americans, British, and Europeans. Total abstinence is the rule for our church members as a practical application of the teachings of the Scripture."

Dwight L. Baker, writing from Nazareth, Israel, affirms: "Here in Israel, and Nazareth particularly, we are not plagued with this problem. For centuries, wine has been used in the land in moderation. We have never had an encounter with drinking or drunkenness that has interfered with the work of Christian missions here."

In Europe, drinking is practically universal. Nearly everybody drinks beer or wine. That evangelical Christianity is making slow progress in Europe is no doubt due in part to the widespread use of alcoholic beverages.

John D. Watts of Switzerland writes: "Pastors and churches here have the same problem as those in the States, with occasional members having a tendency to alcholism which disturbs family and work relationships. The churches here do not take a particular stand against the drinking of alcoholic beverages. There is, however, a very strong temperance organization called the Blue Cross. Many of our members are also active members of the Blue Cross."

In Africa, the natives are being taught to drink by Europeans and Americans who have settled there. Two missionaries from Nigeria affirm this. McKinley Gilliland says: "Here in Nigeria the British government sanctions and promotes the liquor business. And I would say that most Europeans (and Americans) who are not in Nigeria for strictly humanitarian purposes, Christian or otherwise, are drinkers, and their influence upon the natives is great."

J. C. Powell affirms: "The black man is a great imitator and has imitated the white man's habit of drink. Fully 95 per cent of the British here are drinkers. I firmly believe that if the white population had been made up of teetotalers the province of Nigeria would already be dominantly Christian."

Miss Lena Reynolds, who has been a nurse in the Belgian Congo for over thirty years, describes the many alcoholic beverages available to the natives of that country and adds: "The discipline of the church must be imposed on some of the worst offenders."

John Morrison, who has served more than forty years in the Congo, writes: "The drinking of liquor by the Congolese affects our missionary work in a most disastrous way. Drinking alcoholic beverages to the Belgian is as natural as eating and sleeping. I have seen peasants give their young children beer to drink. The first thing any visitor is asked when he enters a home is, 'What will you have to drink?' and although many Belgians have come to realize that American missionaries do not drink alcohol, and offer one a Coca Cola or other soft drink, yet that is regarded as a queer quirk of fanaticism."

Thus in many countries the liquor interests are deeply entrenched and politically protected. The widespread and worldwide ignorance of the great majority of people regarding the harmful effects of alcoholic beverages, the lack of healthful drinks in many countries, such as pure water, fruit juices, and milk, governmental stupidity which promotes the sale of liquor for the sake of tax revenue derived therefrom, and powerful liquor propaganda—all encourage the use of alcoholic beverages. Health, morals, and homes suffer.

But most of all the befuddling beverage weakens spiritual life, handicaps the work of the missionaries, and thus retards the progress of the kingdom of Christ in the world.

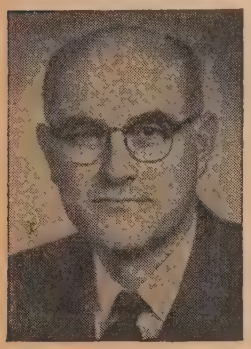
Convention Previews

ANOTHER GREAT NAE convention is planned for April 6-10 in Los Angeles and the program is loaded with challenge and inspiration. Here is a sampling:

. . . Dr. Herbert S. Mekeel will deliver the presidential address, "Prospect and Advance," on Tuesday afternoon, laying a foundation for the development of the convention theme, "Forward Together."

. . . Tuesday night will be "Sunday School Night" featuring the National Sunday School Association.

. . . John Noble, who was a prisoner of the Russians for nine years and whose conversion to Christ during those years is a thrilling story, will be a luncheon speaker.



Paul P. Petticord
Program Chairman

. . . General William K. Harrison (USA, Ret.), who represented the United Nations at the Korean peace talks, will present Evangelical Welfare on Wednesday night and Rev. Thomas Zimmerman, NAE's first vice-president, will speak.

Herbert S. Mekeel
President

. . . "World Missions Night" on Wednesday will feature Dr. Clyde Taylor, just returned from a world tour, and Dr. Paul Rees.

. . . A daily prayer fellowship hour from 11:15 to noon will be led by Dr. Armin Gesswein. This will be a peak hour in spiritual fellowship.

EFMA

(Continued from page 9)

intolerance and violence have caused intense suffering is always done in the name of NAE and not by the mission boards, keeping their names out of these struggles.

Space does not permit a description of the activities of EFMA in publishing pamphlets dealing with vital missionary topics, or the survey work and preparation of statistics.

EFMA is made up of 30 denominational boards and 21 non-denominational boards which have been checked to see that the standards of ethics and evangelical doctrines are maintained at a high level.

It is the purpose of the EFMA to continue the present services offered, and to constantly seek new means of "serving in love" its members and the missionary cause in general, keeping pace with the ever changing world.

Missionary Call

(Continued from page 5)

men. They cannot hear the Gospel until someone who knows and cares goes to them, learns their language, reduces it to writing, and gives them the message by word of mouth and by the translation of the Scriptures into these tribal tongues.

Many lands are now closed to missionaries; others seem about to close. But the many still open challenge us to come. The day is far spent. We must intensify our efforts and use every proper means to make Christ more widely known.

Missionaries are needed—in pioneer service among primitive peoples; in widespread evangelism in more literate areas; in teaching ministries, that the believers may be led on in the Word of God and strong indigenous churches may be established and edified; that God-called nationals may be trained and take the responsibility.

The printed page and radio ministries call urgently for reinforcements. The need for a large increase in Spirit-filled, well qualified and equipped recruits for every phase of missionary service is urgent and immediate.

Communists and false religious cults, like Jehovah's Witnesses, are flooding the nations of the whole earth with their false teachings, as emissaries of Satan.

We Christians of today *must* accept the challenge and *go* in obedience to God's clarion call.

All should "go" in earnest, prevailing prayer. All should "go" in giving of their money in a proper proportion for support of true, evangelical missionary work. All should "go" in faithful witness in family, business, and social circles, and in areas round about.

Some are called of God to remain in the homelands; others cannot go to the mission fields because of conditions not now under their control. *With these exceptions, ALL* should eagerly face the challenge of our day and the command of our God, and *GO* in person as He directs and enables.

Every Christian should daily be a diligent student of the Word, taught by the Spirit, as in John 14:26 and 16:13. Our lives should be saturated with the Word of God.

Everyone who can go in missionary service abroad should be well trained for the work he or she is to do.

Each one before going should seek to know the fields and their needs as fully as possible.

Read the missionary literature of your church, biographies of famous missionaries of other days.

Attend missionary meetings and conventions. Pray for missions. Study missions. Live missions. Let the Holy Spirit set your heart aflame for God.

And remember—God calls, and you and I must obey, if we are to receive His "Well done!" at the Judgment Seat of Christ.

THREE VOICES CALLING

Out in the darkness of heathen night,
Lost souls await the coming light;
With hearts and lives so full of sin
That all around, without, within,
There's suffering, sin and shame.
From these poor souls, a wailing cry
Is sounding forth. And you and I
Must hasten forth with might and main,
That they may soon be Born again
Thru faith in the Redeemer's Name.

Out in the darkness of heathen night,
Our comrades labor in the fight
'Gainst sin and wrong. And as they bear
The heavy burdens, let us share,
With them, in every burden borne.
As they give forth the Word of Life,
And Satan's hosts make bitter strife;
The victory 'll be more surely won,
The trophies greater when work is done,
If we are faithful until the Morn.

Out in the darkness of heathen night,
Our Lord is waiting. Oh, wondrous sight!
Out there amid the wrecks of men,
So broken down with weight of sin,
Their Saviour waits to be made known.
He waits! Yes, waits for us to go
And tell men that God loved them so,
That Jesus died their souls to save,
And rose triumphant o'er the grave,
To purchase them to be His own.

They call to us, these three out there,
The heathen in their sad despair;
The messengers of life and light;
Our blessed Lord. And thru the night
They seek our prayers, our love, our all.
Oh let us go—as Jesus came
To bring Salvation thru His Name,
So let us go to tell abroad
The love and mercy of our God.
Will YOU obey the Master's call?

—*A. C. S.*

Action Editorial

W. S. Mooneyham

First on the Frontiers

▪ IN THE SPANISH edition of its March 3, 1958 issue, *Life* magazine carried a tribute to Protestant missions under the title, "Doctors of the Body and of the Soul." It said in part, "Long before the United States sent millions of soldiers, diplomats and technicians into the world, the best known missionary in distant lands was the North American. At the beginning of the nineteeth century they carried the Bible into the most remote corner of the globe. This was their textbook preached with fervor."

So it has always been except for that disastrous period of the Dark Ages when the flame of missions was only a spark. But with William Carey the spark was ignited and the impelling flame in its restless burning has given impetus to the Church. Since that time Christian missionaries have been the first ones on the frontiers of the world.

The Protestant vanguard was led by such greats as Robert Morrison in China, Dr. Guido Verbeck in Japan, Robert Moffat in Africa and countless others whose names are lost from the historical records and remembered only in the Lamb's Book of Life. They blazed the trail for civilization to follow. In many instances what has followed under the name of "civilization" has done a disservice to the people, but the dedicated missionaries labored on to save their souls, educate their minds and improve the general conditions.

What is the motivating force behind such noble service against such great odds? Paul said it—"The love of Christ constrains us." There are no fleshly motives strong enough to lead one to such privation and sacrifice. They must be spiritual. When Bishop Kinsolving had received his appointment to South America upon his graduation from college he returned to his southern plantation home for a visit before sailing. One afternoon he and a Negro lad with whom he had grown up were talking.

"They tells me you goin' to South America," his friend said.

"Yes," Kinsolving answered.

"You got kinfolks down there?"

"No."

"Oh, then you goin' to see some friends?"

"No."

"Then what's you goin' for?"

"Because my Master told me to go," Kinsolving told his young friend.

"When did he tell you to do this?"

"Nearly two thousand years ago."

"Man," the wondering young man replied, "he musta spoke mighty loud."

The "Go ye" of Jesus may not have been loud, but it was penetrating. In the remote areas of the world there is today a noble band of men and women—but not nearly enough of them—who heard the call and who count not their own lives dear unto themselves. Wherever a new tribe is discovered without the gospel, the "Go ye" comes and these missionaries are constrained to go.

One of the most dramatic illustrations of this was seen in the persons of five young men who loved the uncivilized Aucas of Ecuador more than they loved their own lives. The January 5 issue of *Time* carried a story of the Xeta Indians of southeastern Brazil. This is a tribe of some 250 Stone Age savages who were first seen in 1950 living only a few score miles from modern civilization. *Time* says, "They have no agriculture, know no metal, make no pottery. They sleep on the ground instead of in hammocks as most Brazilian primitives do. Their weapons are bows and arrows and stone axes. Their knives are sharp flakes of stone. They eat everything that they can find or kill in the jungle: fruit insects, snakes, roots too fibrous for white men's stomachs."

The story makes no mention of missionary contact, but it is for certain that if this untouched frontier has not yet heard the gospel it will not remain that way for long. Chances are that some listening heart has already felt the moving of the Holy Spirit toward the Xetas and is making plans for the first missionary contact.

There may be one problem. The Xeta language has no word for love. How do you tell a people about God's supreme love when they have no word for it? No doubt these spiritual frontiersmen will do what they have always done—demonstrate their love for the people until the hearts of the Xetas respond with an understanding that can then be translated into spiritual truth.

And, after all, wouldn't we have to say that love demonstrated is far more effective than love talked about?

So we pay tribute in this special Missions number to the men and women who are first on the frontiers of the world laboring day and night with tears to bring the light of the gospel of Christ to benighted souls. Of such must be the kingdom of heaven.

A New Offensive

▪IF THE COMMUNIST dictionary gave the same definition of peace as the one compiled by Noah Webster which is in common usage in the United States, we could wholeheartedly subscribe to their "peace offensives." But we can't get enthusiastic about a crusade of annihilation, which is synonymous with the Communist idea of peace.

So since we can't join them in our own execution, we have a suggestion for a new offensive. Let's have a "truth offensive" to strip the sheep's clothing off the international Communist conspiracy and reveal the bared fangs for all to see. Such a movement would draw the scorn of the fellow-traveling intellectuals and liberals who for years have closed their eyes and gaily wielded the whitewash brush, but it would accomplish something.

Jesus said the truth would make men free. It isn't too much to hope that it would also help preserve freedom.

Coming Attraction

▪ JUST TWO MONTHS away is the NAE convention that promises to be the best yet. California has a reputation for doing things up in a big way. The fellowship and fervor of these conventions always make them outstanding religious gatherings. A layman said recently, "The spirit of an NAE convention needs to be perpetual."

If you are an old-timer with NAE conventions, you won't miss it. If you are a first-timer trying to decide to come, read the big convention issue of *Action* next month and we think you will be convinced.

John Ockenga, son of Park Street Church minister, Dr. Harold J. Ockenga, presents to visitor Kenneth Ota a model of "Old Ironsides" as a memento of his trip to Boston. He was one of the 10 Hawaiian boys on a YMCA goodwill tour of the United States. Park Street Church sent the first missionaries to Hawaii in 1819.

PARK STREET CHURCH HOSTS HAWAIIANS

Ten Hawaiian boys, ages 10 to 15, on a YMCA tour of New England, captured the hearts of Proper Bostonians when they were the holiday guests of the boys of the Park Street (Congregational) Church youth department and their director, Rev. Sherwood M. Strodel.

The lads were accompanied by Robert Raiche, secretary of the Young Men's Christian Association of Hilo, Hawaii.

The youngsters, equipped with earmuffs, experienced their biggest thrill when they tried ice skating for the first time. With leis around their necks and ukeleles hanging from shoulder straps, they enthralled hundreds of onlookers at the Frog Pond on Boston Common.

The boys from Park Street Church lent them skates and helped to keep the Hawaiians on their feet.

They visited the Boston Navy Yard, the frigate Constitution, Bunker Hill Monument, the Old North Church and were taken by their hosts to the "Ice Capades" at Boston Garden.

In the evening, the Hawaiian guests were feted at a banquet at Park Street Church, and each received a model ship of "Old Ironsides" and a souvenir booklet of the Boston Freedom Trail, which begins at this historic church.

The Hilo boys presented to the church a gift from Rev. and Mrs. Glenn Fiske, Hawaiian missionaries supported by the Park Street global missionary program. They also brought greetings from Paul Toms, former Park Street missionary, now pastor of the Haili Church in Hilo, and a hi-fi recording of its world-famous Hawaiian choir. It was one of the flourishing Hawaiian churches visited by Dr. Harold J. Ockenga minister, in 1951.

In 1819, the Sandwich Islands church was organized at Park Street Church and the first missionaries sent from there to Hawaii. For 139 years, the church in Boston has continued to support the Hawaiian missions and churches.

On Sunday, the Islanders received special greetings from Dr. Ockenga when they attended the morning service at Park Street Church, and that afternoon boarded a plane for Washington, D. C., where they had been invited to the White House.

The boys, who financed the 14,000-mile adventure by their own savings and gifts from parents and friends who thought they might create good will for the 50th state, flew home on January 1.

Special Report

Eighty Days World for

By CLYDE

With a look at the closed churches of Spain, Dr. Taylor reports on the first lap of his journey around the world. (see ACTION December 1958 and January 1959).

Within two hours after arriving in Spain we were taken by a pastor through a side door into what might be an apartment building. The front part consisted of offices and Sunday School rooms. Then down wide stairs we could see the church auditorium, beautifully finished with arched ceiling, soft lights and rows of pews sufficient to seat 600 people. On an attractive platform stood new pulpit furniture. Over all was a slight coat of dust. We were in one of Spain's closed churches, its largest, closed several months ago shortly after it was finished and dedicated. This is just one of approximately thirty such churches, six of them closed last year. Thus the asphyxiation of the Protestant Church in Spain continues.

A new disappointment has been added, however. Freedom loving Spainards all over Spain had keen hopes that with the coming to Spain of American aid and thousands of American military personnel greater freedom and liberty would come. Now only disillusionment remains. The pastor of the church mentioned above asked the Spanish government for permission to hold just one service in the church to celebrate the New Year. He was not only refused but when the hour of the proposed service arrived there to prevent it were the police in a new U. S. Jeep provided Spain as part of the U. S. agreement. To the suppressed Protestants there was the symbol of conspiracy to keep them politically and ecclesiastically suppressed.

Later, as we talked with Americans in Spain we were told how our military men in Spain are compelled to bow to this Protestant suppression by military authorities. We were assured by several Americans that today in Spain U. S. servicemen are warned not to attend Spanish Protestant services but to limit their religious activities to the base. Some who at first had enjoyed the privilege of at-

Around the Missions

TAYLOR

tending Spanish Protestant services had to stop. Spanish pastors welcomed the presence of Protestant Air Force Chaplains in Spain and invited them to their churches. They had to refuse and say that they were advised not to participate in Spanish Protestant services. Observers have failed to notice any such restriction imposed on Catholic personnel.

Most disturbing of all is the hatred of the average Spaniard toward our government. These submissions to Spanish ecclesiastical pressures are but further evidence to the man in the street that the U. S. is not interested in helping the Spanish people enjoy the freedoms we seek to defend. Moreover, he is convinced that by our billions of dollars of economic aid we are making possible the survival of the present regime. Unless American evangelicals become vocal and demand full freedom for our chaplains and servicemen in Spain we will not deserve the trust and love of our Spanish brethren.

In spite of all this the vitality and growth of evangelicals in Spain is surprising. When churches are closed evangelicals are driven to other meeting places or to meetings in houses. Such meetings in private homes are prohibited by law. Discriminated against economically, they sacrifice for the support of their pastors and meeting places. Prohibited training schools and seminaries, their pastors are taught in small groups in churches. Prohibited the use of presses for literature, they somehow manage to have some hymn books, booklets and tracts. The constant persecution has produced an evangelical church that has real Biblical convictions, great enthusiasm and zeal for soul winning and a determination never to give up. This same opposition has driven them together so that today the six or eight Protestant groups with over 200 congregations in Spain are united in their determination to push on.

Further report on Dr. Taylor's world mission will appear in the Convention Number of ACTION (March issue). Upon his return he will speak at the April 6-10 NAE Convention in Los Angeles.

By GRACE PETTICORD...

A Gate in the Fence for You

An Explanation of the NAE Women's Fellowship

It is generally more difficult to get a truly understanding fellowship among women than among men. I may sound like a traitor to my sex, but truth must be truth.

Dress has something to do with this. How a woman dresses many times carries a significance of belief. Theology may be tied in the bow of a bonnet or in the use or non-use of certain colors.

Style makes a difference and other traditional beliefs sometimes hamper fellowship and understanding. But more and more evangelical women are looking into the hearts of other evangelical women with love and understanding.

The Women's Fellowship of the National Association of Evangelicals is a tangible expression of the unity which evangelical women find in the NAE statement of faith. While we truly respect the traditional "fences" or conscientious persuasions that exist in groups of evangelical women, the Women's Fellowship provides a gate in the fences. In our gatherings we enjoy the cosmopolitan atmosphere of 42 denominations all tied up with the "evangelical bow" of love and unity in the Lord Jesus Christ.

This gate, however, opens only to evangelicals and our NAE statement of faith becomes a great fence around all of us, making us a "separated" people. This does not exclude our fellowship with other believing women of "like precious faith" who may not be members of NAE, for a true evangelical recognizes all born-again people as brothers and sisters in Christ.

We are a separated people in two ways. We are separated from the non-evangelical sects, the neo-orthodox and liberal theological trends, and the purely secular welfare work.

Then we are separated unto a united evangelical witness as we join hands in membership, both in NAE and the Women's Fellowship.

We are separated to a united social action. Mrs. Dean Couch is our representative to the NAE Office of Affairs in Washington. She has regular contact with that office and access to the *Congressional Record.* She alerts the chapters and affiliates as to the pending legislation which would be of interest to them so they may write their congressmen.

We are separated to a united world relief program. Giving the gospel with the cloak and the loaf of bread is essential according to the evangelical concept. Our missionary philosophy is still that souls are lost and need salvation through the blood atonement of the Lord Jesus Christ and we must make our efforts count for the most in the needy parts of the world.

Mr. Wendell Rockey, director of the World Relief Commission, has found evangelical personnel abroad who are trustworthy to dispense the relief commodities with gospel portions provided. He also has a fine relationship with the government food surplus program which stretches your relief dollar.

The Woman's Fellowship has its own project for those wishing to use it locally. This is the "Penny-a-Meal" bank fund. The banks are passed in Sunday school classes or at monthly meetings and the offerings are sent to Miss Harriet Yaeger, 1911 S. Salena Street, Syracuse, N. Y., marked for "Penny-a-Meal."

We are together in a united support for NAE. From time to time we have helped in projects of NAE such as sending *Action* magazine to seminary seniors, placing the evangelical ads to combat Catholic propaganda, providing copies of the NAE history, *Cooperation without Compromise,* to public libraries, and sending subscriptions to *Action* to libraries and prominent public places.

We are united on the World Day of Prayer which was started by evangelical missionaries years ago and is carried on from the NAE office in Wheaton.

We would like to have you united with us. There are two ways of joining—through a chapter or through an affiliate. Individual members may join for $1.00 per year. The annual membership fee for an affiliate is $5.00. These affiliates are missionary societies and Bible classes who join as a group upon signing the NAE statement of faith. The membership fee will pay for a charter, a year's subscription to *Action,* "The Women's Bulletin," and the periodic newsletters.

If your group would like to have an outside interest and a tie with evangelical women who are uniting for action to defend and promote the gospel of our Lord, write for further information to Mrs. Paul Petticord, President, NAE Women's Fellowship, 18340 E. Willamette Drive, Portland 22, Oregon.

Catholic Chaplain Shortage

Officials of the Roman Catholic Church have expressed concern for a lack of Catholic chaplains, while at the same time Protestant and Jewish chaplains keep pretty well up to quota. There are, however, certain Protestant denominations which are behind their quota in supplying chaplains for the armed services.

Francis Cardinal Spellman of New York, head of the Catholic Military Ordinariate, reported recently a "disappointing" response to his appeal for more Catholic chaplains. He said the shortage seems to grow more acute each month.

At the same time that this deficiency of Catholic chaplains was being reported, Protestant leaders, including Protestant chaplains, were concerned with the tendency for Catholic chaplains to be favored for top chaplain posts. At one period during the past year every one of the chiefs of Chaplains (including the Veterans Administration Director of Chaplaincies) were of the Roman Catholic faith. In at least one or two instances the order of rotations at the top level was traced to Catholic pressure, according to sources in Washington.

At the present time more than one quarter of the chaplains in the military services are Catholic. There are almost 3,000 chaplains in all. Although there are certain Protestant denominations which do not meet their full quota, the overall Protestant quota does not run far behind.

Spanish Churches Closed

Eight of the 42 Baptist churches in Spain have been closed by Spanish officials, according to a spokesman for the Southern Baptist Convention. In addition to the Baptist churches there are other evangelical congregations which have encountered difficulties in keeping their churches open.

Among the communities where Baptist churches are reported closed are Madrid, Barcelona and Seville.

Churches and Congress

As national legislators convened for their work in Washington it seemed quite possible that churches and church-related groups may do more talking to Congress than at an time in recent years. It was only recently that the general board of the National Council of Churches made an all-inclusive statement that "Christian churches have a right and a duty to speak out on public questions—political, economic and social." Such a statement goes even further than pronouncements previously issuing from the Vatican to the effect that the church should speak on socio-political issues.

The NCC statement on the churches' duty to speak was taken as another indication of the cleavage between NCC policy and the convictions of Secretary of State, John Foster Dulles, who was long an active member in NCC affairs. Secretary Dulles recently made the statement that church leaders would be more effective if they would confine their statements to the broad moral issues, not to the specific details of national policy.

Yet as the Congressional session got

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under way there was no indication that there would be any abatement in the tendency of churches to throw their weight into the political arena. Typical of this tendency is a "suggested agenda" for the new Congress published by the Friends Committee on National Legislation—which claims to speak for church people although it is organized outside the Friends churches. Primary objective of this group would be disarmament, beginning with ratification of a treaty to end all nuclear weapons tests. Next the Friends Committee would shift defense spending to "economic assistance programs both at home and abroad."

The Friends Committee also asks Congress to support recognition of Red China and seating of Red China in the United Nations. It would then have Congress end the military draft. Then it asks enactment of further civil rights legislation, and a program of federal aid to education.

A listing of the legislative interests of the Washington office of the National Council of Churches indicates a close similarity of position and policy between the NCC and the Friends Committee. More and more it becomes evident that liberal church organizations are moving toward radically liberal political objectives.

Communist Espionage in High

According to a report issued by the House Committee on Un-American Activities, Communist espionage in the United States is more extensive and efficient than ever before. The primary aim of the campaign of espionage is to obtain information which will advance Russian technology.

The information on Soviet spying was divulged in a report titled "Patterns of Communist Espionage," which was published on January 5. The report indicates that Communist embassies, consulates, U. N. delegates and trade missions serve as legal covers for the Kremlin's spy rings.

"Potomac Piety" Criticized

The President's pastor, Dr. Edward L. R. Elson of the National Presbyterian Church, chose the Sunday after Congress returned to Washington to make an emphatic statement against political critics of religious participation by government leaders. He called such critics "negative exploiters" of religion.

The question of motivation of government personages in religious activities and church programs periodically bubbles to the surface of Washington affairs. On one occasion the President was severely criticized for "using" religion toward political ends. This criticism was supported by the contention that General Eisenhower had not been active religiously before becoming President. However, people close to the President have constantly affirmed the sincerity of his spiritual convictions.

Dr. Elson accused "sophisticated" political writers of criticizing the piety of Government figures for political purposes. They do this because such practices do not square with their own preconceived techniques of religious practice and their partisan political predilections, he said.

"Many a man who has been an officer of his home church and a leader in the religious endeavor in his home district has discovered while continuing these practices in Washington," Dr. Elson said, "that he is lampooned by his adversaries who allege that he now plays politics at prayer meetings and goes to church to get votes."

Meanwhile, another Washington congregation was hearing a very different evaluation of contemporary religion. Rev. James R. Adams, an Old St. John's Episcopal Church, said that most modern religion is a "mixture of 75 per cent materialism and 25 per cent sentimentalism. People seek God, without knowing why and attend Sunday services out of a sense of habit."

Sectarian Saints

Saints recognized by the Roman Catholic Church are getting more military support than was at first recognized, according to officials of Protestants and Other Americans United for Separation of Church and State. Several months ago it was discovered that Saint Maurice was getting much publicity at Fort Benning, Georgia—at government expense.

The Saint Maurice program has been carried to even greater extremes at Fort Leonard Wood, Missouri, said a recent POAU disclosure. An officers' club and gymnasium have been named after St. Maurice. Posters of St. Maurice have been placed throughout the installation and signs over all barracks of the training regiment read "we live, fight and die for God, Country and St. Maurice."

POAU officials said that the program is sponsored by the Holy Name Society with the assistance of a high ranking officer at Fort Leonard Wood.

"Forward Together"

The theme of the 1959 NAE Convention promises effort toward both progress and unity during the coming year. The gathering will be held April 6-10 at Hotel Statler Hilton, Los Angeles, California.

Addresses by outstanding evangelicals, fifteen commission meetings and a great prayer fellowship hour are highlights of the convention.

Plan NOW to attend!

Evangelical Newsfront

RNS AND E/P REPORTS

UEA CORRESPONDENCE

MAIN FUNCTION ROOM OF STATLER-HILTON

One of the large auditoriums in the Statler-Hilton Hotel, Los Angeles, where most general sessions of the Seventeenth Annual Convention of the National Association of Evangelicals will be held April 6-10. (See page 12.)

public affairs

Missionaries Alerted On Income Tax Reports

WASHINGTON, D. C. —(RNS)— The U. S. Internal Revenue Service had issued a warning that all American missionaries serving abroad must file income tax reports for the year 1958 even if their income is tax exempt on the ground that they have established a bona fide foreign residence.

Hitherto, missionaries whose income was exempt from U. S. taxation because of foreign residence have not been required to file reports. Congress, however, has changed the law so as to require all U. S. citizens living and working abroad to file. The Internal Revenue Service is ready to supply through U. S. consulates abroad Form 2555 upon which missionaries may state their claim to tax exemption.

If all their income is tax exempt, they need file only this and the name and address portion of the regular U. S. income tax Form 1040. There has been no change in the rules determining tax exemption, the Internal Revenue Service pointed out, save that a report must be made on all income.

For those missionaries who may have a portion of their income from taxable sources, the Internal Revenue Service has issued a comprehensive information booklet entitled "Tax Guide for U. S. Citizens Abroad, 1959 Edition" (Publication No. 54) which may be obtained on request.

It is estimated that 28,000 American missionaries are now serving abroad. The deadline for their returns is April 15, 1959, the same as for taxpayers at home.

Senators Urge Laws On Church Bombings

WASHINGTON, D. C.—(EP)—Two United States Senators have sent a joint letter to all their fellow members of the Senate asking for legislation to make it a Federal offense to bomb or threaten to destroy any place of worship, school, business, or community center.

Senator John F. Kennedy of Massachusetts invited other members of the Senate, both North and South, to add their names to the proposed measures as co-sponsors. The measure would allow the FBI to step into the investigation of a bombing or bomb scare immediately, something it cannot do now, since such offenses are deemed violation only of municipal or state laws.

Senators Kennedy and Samuel J. Ervin, Jr., of North Carolina, pointed out that the recent wave of bombings and threats has been such as to indicate that such crimes "are interstate in character." They added that "both Federal and local authorities must co-operate if we are to eliminate these vicious attacks."

POAU Leader's Views On Catholic President

WASHINGTON, D. C. — (RNS) — Senator John F. Kennedy (D. Mass.) and other Roman Catholic candidates for the Presidency of the United States were urged to emulate Governor Alfred E. Smith and issue a "credo" which makes clear their belief in separation of Church and State.

Dr. Glenn L. Archer, executive secretary of Protestants and Other Americans United for Separation of Church and State, took issue with a biographer of Governor Smith who told the American Historical Association here that it should not be necessary in the future for Catholic candidates to make such a "maneuver." Prof. Edmond A. Moore of the University of Connecticut, author of "Al Smith Runs for President," made this comment to the historians during a meeting here at which leading scholars agreed that a Catholic can run for President now and win.

Governor Smith's 1928 "credo" was not a "maneuver," Dr. Archer said, but a "forthright statement of devotion to American principles."

"In his statement," the POAU leader said, "Smith declared that if elected he would be his own man and would not permit any group, political or ecclesiastical, to dictate his conduct."

Dr. Archer said that Protestants and Jews "look for such a statement from any Catholic candidate" because "they cannot forget the basic Roman Catholic position so frequently stated by the leaders of that Church, that there is 'one true Church' which the state has a duty to support and that all others are 'heretical Churches' that the state has a duty to discourage and even suppress."

"Senator Kennedy and others who aspire to the Presidency should be encouraged to make their views known in this field," Dr. Archer added.

Inaugural Address Stresses Spiritual

ALBANY, N. Y.—(RNS)—Governor Nelson A. Rockefeller of New York warned in his inaugural address here that the world is imperiled by the division between "those who believe in the brotherhood of men under the

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fatherhood of God, and those who scorn this as a pious myth."

The state's new chief executive bore down hard on the graveness of this "moment of historic decision." Knowing this, he said, "we have no reason to fear, but every reason to strive. For the spiritual resources of free men are unique, and the strength of free men is unsurpassed—if united in common purpose."

"We shall never surrender to the belief that man is a soulless device made to serve a machine or a state," he stressed. "We shall never yield our faith in the spiritual nature of man . . . truly designed to serve his maker and his own true God."

Sunday Incorporated Convenes 58 Mayors

CLEVELAND —(RNS)— Sunday, Inc., a businessmen's group here formed to fight commercialization of the day, said it will call a meeting soon of the fifty-eight mayors in Cuyahoga County to consider a crackdown on Sunday store openings.

Harvey O. Yoder, president of the group, said the drive will be concentrated on furniture, appliance, hardware, and department stores.

Under state law, stores must remain closed on Sunday. The United States Supreme Court recently rejected two Constitutional appeals from business firms convicted of violating Ohio's Sunday laws. The appeals had been filed by two men who had been convicted in separate prosecutions of opening supermarkets on Sunday and requiring their employees to work on that day.

Education

Seminary Dismissals To Be Investigated

NASHVILLE, Tenn.—(RNS)—"Current difficulties" at Southern Baptist Theological Seminary in Louisville, Ky., where thirteen professors were dismissed last June, were investigated by a six-man committee appointed by the Executive Committee of the Southern Baptist Convention at its semi-annual meeting here.

Temporary chairman of the committee was Rev. J. D. Grey, pastor of First Baptist church, New Orleans, a former Convention president. Other members of the Committee are the current president of the Convention, Brooks Hays of Little Rock, Ark., and four other past presidents: Dr. Louie D. Newton of Atlanta, Ga.; Dr. R. G. Lee of Memphis, Tenn.; Dr. C. C. Warren of Charlotte, N. C.; and Dr. J. W. Storer of Nashville, executive secretary of the Southern Baptist Foundation. The committee was appointed at the request of Wade H. Bryant of Roanoke, Va., president of the seminary's trustees. The action followed criticism by the American Association of Theological Schools' accrediting committee of the seminary's administration for the way in which the thirteen professors were dismissed.

BIOLA Schedules Hospitality Day

LOS ANGELES—Faith, fellowship, and fun will be emphasized at the Biola College Hospitality Day to be staged Thursday, February 12, at the school's new three million dollar campus in La Mirada. The festivities, designed to appeal to high school Juniors and Seniors considering college, will commence at 9:00 a.m. and continue until 3:00 p.m.

A tour of the campus will be conducted by Dr. S. H. Sutherland, Biola College president, who will reveal plans for the buildings to be ready by the opening of the September, 1959 school semester.

The Biola College Coronation Choir and the eight-piece Brass Ensemble will provide special music for the occasion.

Pharmacist-Father Studies for Ministry

PASADENA, Calif.—While studying full-time for the ministry at Fuller Theological Seminary here, William W. Buehler, father of six, owns and operates a drug store with five employees in San Pedro.

The 32-year old father, son-in-law of Los Angeles City Council's President John S. Gibson, commutes seventy miles each day; works twenty hours a week at his drug store as a pharmacist; maintains a B average at Fuller Seminary where he is in his second year; leads the young married couples group at First Baptist Church of San Pedro, and still manages to play a few

William W. Buehler, father of six and owner and operator of a pharmacy, is studying full-time for the ministry at Fuller Theological Seminary. *Left to right*: John, 7; Bill; Laurie, 2; Mrs. Buehler; Susan, 11; George 10; Becky, 5; and Marlie, 8, almost out of picture.

hours with his children each evening and to take his wife out to dinner one night each week.

Asked how many hours he works each week, Bill answers with a laugh: "I don't want to figure that out or I might start thinking it was impossible." It is his plan to teach in a Christian college or seminary upon graduation from Fuller with a B. D. degree. Bill served as a lieutenant j.g. in the Navy in World War II and received his B. S. in pharmacy from the University of Southern California in 1949. He bought a half partnership in the drug-store where he had worked during high school and later assumed full ownership. In 1957 he decided to enter Fuller and study for the ministry.

ETS Holds Its Tenth Annual Meet at Nyack

NYACK, N. Y.—"Whither Evangelicalism?" was the title of Dr. Warren C. Young's presidential address when the Evangelical Theological Society held its Tenth Annual Meeting recently at Nyack Missionary College. In the two-day session leading educators from various colleges and seminaries took part in the program. Among the addresses were one on "Communism and Religion in the United States," by Dr. James D. Bales of Houghton College; an illustrated lecture, "Literacy, Literature and Translation," by Dr. William A. Smalley of American Bible Society, and "The Imminent Appearing of Christ," by Dr. J. Barton Payne of Trinity Theological Seminary. Participating in a panel discussion on "The Early Chapters of Genesis," moderated by Dr. Edward J. Young of Westminister Theological Seminary, were: Dr. Charles F. Pfeiffer of Moody Bible Institute, Dr. Robert D. Culver of Wheaton College, Dr. G. Douglas Young of Trinity Seminary and Dr. Martin J. Wyngaarden of Calvin Seminary.

Officers of ETS for the past year were: President, Dr. Young, of Northern Baptist Theological Seminary; vice-president, Dr. Gilbert H. Johnson; secretary, Dr. Payne, and treasurer, Dr. Delbert R. Rose.

Radio-TV

Sudan Radio Program Expanded to Reach Congo

WHEATON, Ill.—A new daily gospel radio program in the Congo-Swahili language will soon be broadcast from Radio ELWA, a Christian short-wave station in Monrovia, Liberia. The station, under the sponsorship of Sudan Interior Mission, has been broadcasting throughout Africa for the past several years.

The station is now ready to beam a program to the Congo in order to reach the many Africans now living in cities and larger centers who have radios. Rev. and Mrs. William Hunter of Conservative Baptist Foreign Mission Society will carry the major responsibility for the production of the program. The program will be recorded in Goma, where the Hunters are stationed, and sent to ELWA for release.

Bible correspondence courses will be offered as part of the program.

Bible Institute Constructs New Broadcasting Station

WASHINGTON, D. C. —(RNS)— The Federal Communications Commission granted a construction permit to the Moody Bible Institute of Chicago for a new standard broadcasting station to be operated at East Moline, Ill., 150 miles west of Chicago, with a power of 1,000 watts. The station will operate on the wavelength of 960 kilocycles and will cover a wide area in western Illinois and eastern Iowa. The Bible Institute already operates Station WMBI, Chicago.

"Revivaltime" Goal 3,000,000 in 1959

SPRINGFIELD, Mo. — "Revivaltime," the Assemblies of God official radio voice, has begun its sixth year of live network broadcasting from the denomination's headquarters city. With a listening public of an estimated 12,000,000, the program is heard on every continent. Plans are to expand the audience by more than three million in 1959, officials of the denomination have announced.

Using the slogan, "49 in '59," the Assemblies of God Radio Department will attempt to add 49 new outlets to the Revivaltime log. This includes a goal of one for each of the denomination's 44 districts and five for foreign countries.

During a recent celebration of the fifth anniverary, Rev. C. M. Ward, speaker for the program, acknowledged messages of congratulations. Also speaking on the program and reading telegrams and letters of congratulations was Rev. D. V. Hurst, national secretary of the denomination's radio department.

Included in messages read were letters from Springfield's mayor, city manager, the county judge, and Chamber of Commerce president. State officials sending messages included the area senator and Governor James T. Blair, Jr.

Several dozen letters and telegrams were received from civic, religious, and government leaders commending the Assemblies of God for work in the radio field. Billy Graham offered congratulations on five years of ministry, and White House Aid Frederic Fox sent greetings on behalf of the President.

Serving as executive director of the radio department is the Rev. Thomas F. Zimmerman, assistant general superintendent of the Assemblies of God.

EVANGELISM

Child Evangelism Week Announced

CHICAGO — February 22-March 1, 1959, has been designated as National Child Evangelism Week throughout the United States and Canada, according to leaders of child Evangelim Fellowship which has its national headquarters here. This week has been planned to challenge Christians everywhere to the need of reaching children for Christ.

Last year nearly one million of the twenty million unchurched children of the nation were reached in home Bible Classes, open air work in parks and playgrounds, school classes, camps, fairs, etc., through the efforts of approximately 15,000 volunteer workers —mostly housewives.

Child Evangelism Fellowship invites the cooperation of every Christian in this great task. Further information may be secured from your local Child Evangelism Fellowship office or by writing directly to National Child Evangelism Fellowship, 20 N. Wacker Drive, Chicago 6, Illinois.

American Evangelists To Preach in Japan

TOKYO—(RNS)—Two internationally known American Protestant evangelists, E. Stanley Jones and Billy Graham, will conduct crusades in Japan in 1959 as part of nationwide observances marking the 100th anniversary of Protestantism in this country.

Dr. Jones, noted Methodist missionary and author, will lead a series of ashrams (retreats) from February 4 through April 22. This will be his fifth evangelistic campaign in Japan since the end of World War II. Dr. Graham, who held an eight-day Japan crusade in 1956, is scheduled to return in May or June.

Sponsors of the Graham meetings are the National Christain Council and the Evangelical Association, which together represent more than eighty per cent of Japan's Protestants.

Dr. Rees Joins Staff Of World Vision, Inc.

LOS ANGELES—Dr. Paul S. Rees, noted author who gained international recognition in recent years as a "minister to ministers" during American and foreign campaigns with Dr. Billy Graham and Dr. Bob Pierce, has accepted the full-time position of vice-president-at-large with World Visions, Inc.

Dr. Pierce, World Vision president, in announcing the appointment, said:

Planning Seminar Slated

An intensive one-day seminar on church extension and planning is slated for February 16 at Trinity Seminary and Bible College, 1726 W. Berteau, Chicago. This is the second of a series to be sponsored by the Commission on Evangelism and Church Extension of the National Association of Evangelicals.

Jared F. Gerig

Registration (which is limited to 150 plus the hosts) will be at 9 a.m., a Scandinavian smorgasbord luncheon at noon, and closing of the final session at 4:30.

Featured on the program will be evangelical leaders in the field along with a professional planner and a developer. Dr. L. L. Grubb, secretary of Grace Brethren Home Missions, will keynote the seminar with a message entitled "The Challenge of a Burgeoning America."

Dr. Milford Eggerding, planning consultant, and a developer yet to be named will also speak at the morning session followed by an open forum. Speaker at the luncheon will be Dr. Neil Winegarden, assistant professor of Practical Theology at Wheaton College and chairman of a Commission sub-committee. He will discuss NAE's place in church extension.

The afternoon session will feature Rev. Joseph Kimbel, church building consultant of *Christian Life*, and a panel under the direction of Dr. Jared Gerig, president of Fort Wayne Bible College and chairman of the sponsoring commission. On the panel are Dr. Myron Cedarholm, general director of the Conservative Baptist Association; Dr. F. D. Whitesell, professor at Northern Baptist Seminary, and Lee Johnson, chairman of the board of deacons at the First Baptist church, Hammond, Indiana.

They will answer the question, "Who Is Responsible for Church Extension?"

LATE NEWS AT PRESS TIME

● THE PROPOSAL FOR RED CHINA'S admission to the United Nations, favored by the World Order Study Conference of the National Council of Churches in USA the Cleveland meeting in November and protested by NAE executives (*Action*, January 1959), is continuing to draw dissent from many and varied sources. Among recent comments which have reached the office of *Action magazine* are the following:

● HERBERT A. PHILBRICK, of "I Led Three Lives" fame, said in a letter to NAE's executive director: "May I commend the National Association of Evangelicals for the excellent statement issued in November, noting with grave concern the pro-communist propaganda emanating from the World Order Study Conference of the National Council of Churches. It is most encouraging and heartening that prominent leading clergymen of the United States should publicly refute the immoral and unethical stand of the National Council of Churches, and to make it clear that the claim by the National Council that it represents the Protestant people of this nation is totally false."

● NATIONAL CATHOLIC WELFARE Conference has issued a statement on the same subject. Harry W. Flannery, president, asks: "Can anyone seriously believe, on the basis of the record, that Communist China will live up to any of its obligations?" Mr. Flannery then proceeds to enumerate ten points which he says should be carefully considered by "those who are urging that the United Nations accept Communist China as a member, and that the United States establish diplomatic relations with the Peiping regime."

● HOU TIEN-MING, acting president of the Chinese Christian Association, has sent cables to President Eisenhower, the United Nations, and to the National Council of Churches, one of which reads in part: "We present to you the following requests: Immediate rejection of the recommendation that America recognize Red China and allow its entrance into the United Nations and further that you repudiate the entire letter of the World Order Study Conference . . . and refuse absolutely to compromise with atheistic communism . . ."

● NATIONAL FEDERATION of Men's Bible Classes, now in its thirty-fifth year of service, is sponsoring a National Attendance Crusade, beginning January 25 and continuing through Easter Sunday, March 29. The Crusade is open to all Men's Classes and does not exclude joint classes of men and women.

PRAY

FOR AUSTRALIA

Billy Graham AND TEAM

WHY WE SHOULD PRAY FOR AUSTRALIA···BILLY GRAHAM AND TEAM

Dr. V. R. EDMAN, *President*
Wheaton College, Wheaton, Ill.

We are praying for Billy Graham and the Australian Crusade;

First, because the Bible encourages and challenges us to pray one for another, to pray the Lord of the harvest to send laborers into His harvest field (in this case, Australia), to pray that God's Word will "run and be glorified" in thousands of hearts there. The effectual, fervent prayer of God's people avails much.

Second, Australia needs the Gospel, and many of its leaders have invited Billy to preach in their country. Church attendance and spiritual life is at a low ebb we understand, and Australia needs revival.

Third, revival in Australia can be a means to a larger end. Australia can be the base for missionary work in nearby island world: New Guinea, Indonesia, and the hundreds of islands in the South Pacific, even much more than has been done in the past.

Dr. HERBERT S. MEKEEL, *President*
National Association of Evangelicals

To succeed in Christian work and witness, Billy Graham and his helpers must deny themselves in personal self-sacrifice. By the prayers of God's people, they are strengthened for such self-sacrifice. As we join together in prayer for him and his work in Australia, we are likewise drawn together ourselves. In such fashion, we fulfill the evangelical command of our Lord.

Dr. WILBUR M. SMITH, *Professor of English Bible*
Fuller Theological Seminary, Pasadena, Calif.

Billy Graham, without any question, has been used of God to bring more people into a believing relationship with Jesus Christ as Saviour than any other man of this generation, or any man of his age in modern times. All who fervently believe in the proclamation of the gospel which this man boldly and constantly preaches should daily be able to say what our Lord said to Simon Peter, "I have prayed for thee." Dr. Graham has repeatedly said that it was the prayers of God's people that made the New York and San Francisco campaigns so effective.

As we earnestly prayed for his ministry in the cities of our own land, let us be equally faithful in praying for the forthcoming campaign in a land most of us will probably never see, but which needs the same gospel by which alone men are delivered from the power of sin and the fear of death, and become the children of God. We are not witnessing a genuine revival on earth today. If God willed, one could be kindled in Australia.

Dr. H. H. SAVAGE, *Pastor*
First Baptist Church, Pontiac, Michigan

I like to read the words, "men ought always to pray, and not to faint" (Luke 18:1) in reverse order: "instead of fainting, men ought to pray." In facing opposition, instead of being discouraged, men ought to pray. In facing bitter criticism, instead of being disheartened, men ought to pray. In facing many difficulties, instead of being dismayed, men ought to pray. How much the Billy Graham Team needs the prayers of ALL of God's people as they face their coming campaigns!

AUSTRALIAN CRUSADE BEGINS **FEBRUARY 8th**

February 8-March 15—MELBOURNE • March 29-April 8—NEW ZEALAND • April 12-May 17—SYDNEY • May 18-June 7—TOUR OF AUSTRALIA

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Dr. Rees, accepting the new responsibilities, said:

"I am delighted to be associated with World Vision, an interdenominational organization described by Billy Graham as doing the most effective global missionary work."

During the next several months, he will represent World Vision in speaking to ministers of many nations, including Australia, India, West Indies, South America, Burma, Malaya and the Philippines.

missions

ELO Schedules 1959 Conference

WHEATON, Ill.—The Eighth Annual Evangelical Literature Overseas Conference, scheduled for November 30 through December 3, 1959, will again convene at the Pinebrook Camp, near Stroudsburg, Pa., according to announcement made at the Seventh Annual Conference by Rev. Harold B. Street, ELO executive secretary. The text of messages, discussions, the debate, and the twelve subjects treated in class room studies at the recent conference may be secured from ELO, Box 275, Wheaton, Ill.

In his keynote address at the Conference Dr. R. E. Harlow, principal of the Emmaus Bible School, said: "Our lives are so dependent on what we read that we can scarcely imagine existence without paper and ink, and yet millions in our world do not enjoy this privilege." Nearly 150 delegates from 67 organizations were challenged to communicate the message with which the Church of Jesus Christ has been commissioned.

Among speakers in the Seventh ELO Conference program were Kenneth Adams, general secretary Christian Literature Crusade; Dr. Vincent Brushwyler, general director Conservative Baptist Foreign Mission Society; Peter de Visser, director of publications, Zondervan Publishing House; Russell T. Hitt, editor of *Eternity;* Dr. Robert S. Laubach, associate director Laubach Literacy and Mission Fund; Dr. Eugene A. Nida, secretary of translations, American Bible Society, and Kenneth N. Taylor, director Moody Press.

Missionaries Must File 1958 Income Tax Returns

WASHINGTON, D. C. —(MNS)— An important notice to all Americans living abroad (including missionaries) has been relaesed by the Internal Revenue Service. The following is a part of the Internal Revenue release:

"U. S. citizens employed abroad will have to file Federal income tax returns for 1958 and later years, even though their income earned outside the United States may be exempt from

tax, Internal Revenue Service announced. IRS said the filing requirement is one of the provisoins of the Technical Amendments Act of 1958 (Public Law 85-866), enacted September 2, 1958. Taxpayers claiming exemption on their income earned abroad will be required to submit Form 2555, "Statement to Support Exclusion of Income Earned Abroad," with their tax return. The agency added these forms have to be submitted for the first time in the forthcoming 1959 tax filing period under the new law.

"Persons who desire full information about the requirements for filing and the rules providing for the exemption of income earned abroad may secure the 1959 edition of IRS Publication No. 54, 'Tax Guide for U. S. Citizens Abroad' without charge from the International Operations Division, Internal Revenue Service, Washington 25, D. C., or any other office of the Internal Revenue Service or at U. S. Embassies and Consulates."

The Evangelical Foreign Missions Association office has requested IRS to send copies of Publication 54 to each of its member societies. Others who would like the booklet should write directly to the address given above.

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INTERDENOMINATIONAL FAITH MISSION

CBFMS Dedicates New Headquarters Building

WHEATON, Ill.—"Open House" at their new headquarters building here was held by Conservative Baptist Foreign Missions Society for a full week last month. Visitors were welcomed during evenings and offices were open with hostesses on hand to give tours of the building. Official dedication of the new building was held Thursday, January 22, during meetings of the board of directors.

The new plant is located on the northwest outskirts of Wheaton on Geneva Road, south of Illinois State Route 64.

Medical Missions Curtailed in Sudan

NEW YORK CITY—An unusual mandate was received here at Africa Inland Mission headquarters, reports General Secretary Sidney Langford: The medical missionary work of AIM in the Sudan has been ordered closed by the Sudanese government; all doctors were to abandon their work in January.

Official reason for the action has not been revealed, says Secretary Langford; but he indicated that the ouster affected the Mission's hospital at Logotok and the medical work of several other stations and that village evangelism has been severely curtailed. AIM leaders state that although the rising tide of nationalism around the world has affected missionary work in general, this is the first action against *medical* missions.

Latin American Christian Magazine Is Discontinued

SAN JOSE, Costa Rica—(EP)—After eighteen months of decreasing sales and luke-warm response from the public, Latin America's popular-approach magazine, *Verbo,* has suspended publication.

Sponsors of the magazine are seeking a new formula that will catch the popular imagination and at the same time ensure adequate circulation and sound spiritual results for the publication, according to an announcement made jointly by the Latin America Mission and the Conservative Baptist Home Mission Society.

Subscribers will be offered an exchange subscription to another Christian magazine until *Verbo* reappears in a different shape and form, or until the expiration of their subscription.

East European Mission Ministers to Millions

PASADENA, Calif.—Eastern European Mission, inter-denominational evangelical missionary society with headquarters here, is maintaining an aggressive program of evangelism, literature publication and distribution and relief work in several European countries. The deliberate plan of the program, its leaders indicate, is not to duplicate the work of other missionary societies. Cooperating in this highly specialized work are The Navigators, The Torchbearers of England, The German Student Mission (Inter-Varsity Christian Fellowship), Youth for Christ and Child Evangelism Fellowship.

An important ministry of EEM is being carried on among refugees in

Church of God

Foreign Missions

L. H. Aultman, Executive Secretary

Christ in Missions

The Church of God believes that every true follower of Christ should assist in the world's evangelism by witnessing to the Word. We believe that the heathen is lost and there is no salvation except through Jesus Christ. John 3:3 states, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Acts 4:12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The wise man, Solomon, states, "He that gathereth in summer is a wise son: but he that sleepth in harvest is a son that causeth shame." (Proverbs 10:5). Now is harvest time and it is the responsibility of every Christian to do his best to promote the gospel of Jesus. We are taught that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psalm 126:6). We are advised that "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (II Corinthians 9:6). Those who sleep in harvest surely cause shame, so let us work "while it is day: the night cometh, when no man can work."

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Matthew 13:38

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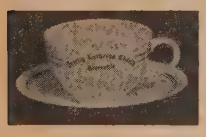
This challenging missionary film, released by the United World Mission, tells the story of the life of Dr. Sidney Robert Correll, medical missionary under this mission, who laid down his life for the cause of Christ in Kenieba, French West Africa, October 1957.

This film not only portrays the high cost of pioneer missionary work, but also the great spiritual need of the Senegal and the West Sudan . . . disease and sickness . . . infant mortality . . . physical dangers the missionary faces daily . . . polygamy coupled with aggressive Islamism.

This film is sent out to all interested churches and groups on a free-will offering basis—offerings to be used for the building of the "Sidney Robert Correll Memorial Hospital" in Kenieba. For a booking for the months of April, May and June, please write to the United World Mission, Box 8, Riverdale Station, Dayton 5, Ohio.



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West Berlin. Rev. Walter E. Zurfluh, Fuller Theological Seminary graduate and missionary in this area, quotes the American Forces Network that 19,283 refugees entered Berlin in July 1958 and 21,595 in August. The newspaper, *Berliner Zeitung,* reports that during six months of the past year, 1,385 teachers, 483 medical doctors, 124 professors and 85 chemists were among those escaping from behind the Iron Curtain. Since the end of World War II over two million men, women and children have escaped into West Berlin. Gospels in German are supplied by Pocket Testament League and other agencies.

ISI Has New Approach To Foreign Missions

WASHINGTON, D. C.—In the annual report of International Students, Inc., released here, it was indicated that this "new approach to Christian missions is an answer to language barriers, resurgent nationalism, economic differences, health problems and closed doors."

Bob Finley, president of ISI, made this statement recently: "A newspaper article really startled me. It said that the Department of State expects three million aliens to register their addresses in the U. S. in one month. Three million foreign visitors within the United States. How vast is the foreign mission field that has come to us. What an opportunity for the churches! About one million of these visitors hope to remain here permanently. But two million will be returning whence they came. Won to Christ now, they could take the gospel back with them at a fraction of the cost of sending out Americans. Which goes to show why God has brought ISI into being."

denominations

Adventists Open Colorado Hospital

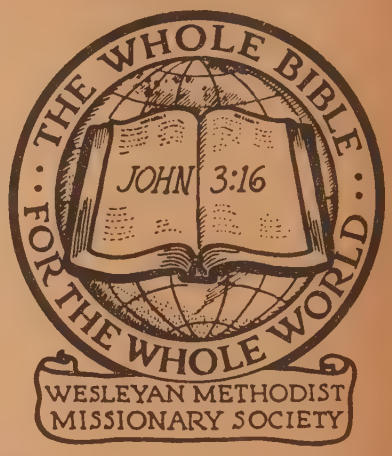
BOULDER, Colo.—(RNS)—The new $1,818,000 Boulder-Colorado Sanitarium and Hospital, operated by the Seventh-day Adventist Church, was formally opened here.

A special feature of the 89-bed structure, which replaces original facilities established in 1895, is an extensive hydrotherapy division. Founded as a branch of the Battle Creek (Mich.) Sanitarium, the Boulder-Colorado institution like the one in Battle Creek is noted for its emphasis on physical medicine.

In the dedicatory address, Dr. Godfrey T. Anderson, president of the Adventist College of Medical Evangelists in Los Angeles, said that medicine and religion are drawing closer together as physicians strive to treat both the spiritual and physical needs of patients.

"The men in white and the men in black," he said, "are aware of relationships between faith and health and

Wesleyan Methodist Missionary Society



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join forces for the mutual concern of the whole patient."

"Medicine needs the leadership of men and women who have the highest sense of Christian vocation," Dr. Anderson declared. "In this way the health sciences will not only treat the sick person, but will also be training people generally for a better way of life in the whole morally ailing and disunited world."

Congressman Gets Convention Support

DENVER —(EP)— Although Congressman Brooks Hays (D.Ark.) was voted out on the Nov. 4th election in his try for a ninth term, Southern Baptists in various states are giving him support as president of the Southern Baptist Convention.

A letter to Hays from the executive board of the Colorado Baptist Convention said: "Your messages, deportment, and news broadcasts have properly presented Baptists as striving to be Scriptural and Christian in all things."

Along with these plaudits, *The Capital Baptist*, official paper of the District of Columbia Baptist Convention, kicked off a campaign to nominate Representative Hays as the Democratic candidate for the Vice-Presidency in 1960.

Baptists Get First Hill-Burton Loan

OKLAHOMA CITY, Okla.—(RNS) —Baptist Memorial Hospital here became the first hospital in the country to receive a government loan under new provisions of the Hill-Burton Act.

Scheduled to open early in 1959, the hospital will receive a 40-year, $500,000 loan at 3-3/8 per cent interest from the U. S. Department of Health, Education and Welfare. Since the interest rate includes the cost of servicing the loan, the denomination will not receive any federal money in the form of a gift, Baptist spokesmen pointed out. The funds will be used to complete the hospital.

Last year, Congress amended the Act to provide for loans to hospitals as well as outright gifts. Chief among groups petitioning for the loans provision were Baptists, who declared that direct gifts from the government to a sectarian hospital violate Church-State separation.

Evangelical Free Church Surpasses Jubilee Goals

MINNEAPOLIS, Minn. —(RNS)— The Evangelical Free Church of America will celebrate its 75th diamond jubilee in 1959, with five of the nine goals set for the anniversary year already passed.

Dr. Arnold T. Olson, president of the denomination, which has international headquarters here, announced that "Forward in the Faith of Our Fathers" will be the theme of the jubilee observance.

These are the goals set for a three-year jubilee period ending in 1959 which, Dr. Olson said, have already been passed: "We set our goals for 75 new churches in three years. We already have 93. We planned for 75 new students at our Trinity Seminary and Bible college in Chicago and have 136. We planned for one new mission field and already have two, in Singapore and Europe. We hoped for one new dis-

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trict in North America and it is operating. We set a goal of 12,000 new members in Sunday school and went past it to 13,174."

Dr. Olson revealed that the first twenty per cent of churches cooperating in the stewardship phase of the jubilee have pledged a total of $1,422,806. The goal is $2,500,000, half of which remains in the local congregations.

In a statement on the jubilee year, Dr. Olson declared: "We are not on a pilgrimage to the shrines of yesterday. We are, rather, on a crusade to plant flags in new territories for Christ."

Expansion Plan Set By Holiness Church

FRANKLIN SPRINGS, Ga.—(EP)—The Pentecostal Holiness Church formally launched a gigantic, long-range expansion program at the close of 1958, with the ground-breaking ceremony for the new Advocate Press and Headquarters building here.

Dallas M. Tarkenton, editor-in-chief of literature and general administrator of Advocate Press, recognized church officials, ministers and laymen from all over the country who were present for the event. The crowd of approximately 300 in attendance included local, county and state officials.

Georgia Agriculture Commissioner, Phil Campbell, Jr., gave the main address, stressing the need of a bounteous flow of Christian literature to serve as a defense against Communism. Said Mr. Campbell: "The Communistic regime is not attacking the Democratic governments . . . it is attacking Christianity. Communism is afraid of Christianity."

The new quarter of a million dollar building is expected to be ready for occupancy by the summer of 1959, providing ultra-modern quarters for Advocate Press, Advocate Book Store and Headquarters' offices for the Pentecostal Holiness Church.

Bishop J. A. Synan, General Superintendent of the Pentecostal Holiness Church, discussed present and future plans of the church. He stated that Advocate Press, which started out as a one-man operation some forty years ago, has grown tremendously and now has a yearly production of 56 tons of literature.

During the ceremony a deed to 113 acres of land was presented to Dr. R. O. Corvin, General Secretary of the Pentecostal Holiness Church.

It was pointed out during the service that when the new building is completed, the Pentecostal Holiness Church will have an investment of over a million dollars at Franklin Springs.

Expansion plans envision the headquarters of the Pentecostal Holiness Church at Franklin Springs as a spiritual, educational, publishing and recreational center.

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the American home," so says Fred D. L. Squires, of this city, co-founder of the American Business Men's Research Foundation.

This $400,000,000 spent by the traffic last year in newspaper, magazine, and billboard advertising, in subtle radio and television appeals, is but a first step, says Mr. Squires. The second, already undertaken, is, through advertising pressure, to silence all challenge of liquor's shrewd commercial sophistries. Newspapers and magazines of the highest class appear to be succumbing to these advertising wiles. Straight out discussion of beverage alcohol and its dangerous and damaging effects is already being barred from commercial radio and television broadcasts and, to a large extent, from the columns of the press. The pulpit is now under similar siege throughout the range of thousands of influential churches. Scarcely a public speaker in politics today dares to challenge the fraud of liquor's arrogance in civic or social relations.

"I challenge the whole liquor advertising program with deception and misrepresentation," Mr. Squires continues. "I turn to all thinking citizens who know these facts and appeal to them today to break silence and join me in challenging this gigantic program of deceit."

Couple Convicted in Mail Obscenity Case

WASHINGTON, D. C. —(RNS)— The Post Office Department has announced the conviction in Federal District Court at Roanoke, Va., of a Virginia couple accused of mailing obscene photographs and letters to solicit members for a so-called "Friendship Club."

James Leonard and his wife, Estelle, were sentenced to one year each in federal penitentiaries and were fined a total of $2,000 after pleading guilty to the charge brought by post office inspectors.

Postal officials said they are keeping an eye on the activity of these "clubs" which are frequently promoted through magazine advertisements.

WORLD-WIDE

Missionaries Oppose Red China Resolution

TAIPEI, Formosa — Sixty Chinese and American missionaries, pastors, and elders, representing some fifty-seven Christian churches and missionary organizations throughout Free China, in a special joint meeting held recently in this Nationalist capital city, unitedly voiced their strong opposition to the recent resolution of the World Study Conference of the U. S. National Council of Churches urging American recognition of Red China, and the Admission of the Peiping government into the United Nations Organization.

The delegates denounced the NCC resolution as "childish and absurd and in violation of Christian principles." The meeting, presided over by Hou Tien-Ming, acting President of the Chinese Christian Association, resolved to send separate cables to the NCC, the UN, and President Eisenhower, expressing their unanimous objection to the NCC resolution.

Meanwhile, other Christian groups

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in the country sent individual protests to the NCC. Dick Hillis, general Director of the Orient Crusades in Taipei, urged the NCC to reject the resolution and stressed that "such a recognition will destroy the faith and hope of millions." Hillis also sent a separate cable to U. S. Vice-President Richard Nixon, the full text of which follows: "National Council of Churches resolution to recognize Red China condemned by millions of Christians suffering enslavement under atheistic Communism. Thinking Americans must also regret acceptance of such church destroying philosophy. Urge you continue strong stand against this travesty of justice."

Philippine Protestants Protest Luther Film Ban

MANILA—(RNS)—A three-year-old national ban on commercial showing of the film Martin Luther was assailed anew by the Philippine Federation of Christian Churches, which urged President Carlos P. Garcia to lift the restraint.

This move was dictated by a decision of the federation's executive committee to use the Luther movie to raise $5,000 for the tenth World Jamboree of Boy Scouts to be held in the Philippines next July. The amount was allocated by the Boy Scouts of the Philippines as the Protestants' share in the drive for Jamboree expense funds.

In a letter to President Garcia, the Church group's president, Dr. Gumersindo Garcia (no relation) said the request was made because exhibition of the feature-length film in Protestant churches "where facilities are very limited was never satisfactory."

Charging that Protestants had been discriminated against by the ban, the federation head said, "We can find no reason whatsoever to allow pictures of banditry and gangsterism, and those which arouse the bestial passions of men, and disallow the showing of a film like this which portrays great strength of character and heroism."

The ban was imposed in March 1955 by eleven members of the twelve-man Philippine Board of Review for Motion Pictures, a government agency. All the reviewers are Roman Catholics. Because the twelfth member protested vigorously and appealed the order to the late President Ramon Magsaysay a compromise was reached whereby the film could be shown exclusively within the confines of Protestant churches.

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Taylor U. Basketball Summer Tour Slated

UPLAND, Ind.—Plans for the seventh "Venture for Victory" summer basketball tour sponsored by Taylor University are well under way.

The 1959 tour will include Korea, Japan, Formosa, Hong Kong, and the Philippines. In addition to playing basketball, the team will conduct religious services in army camps, high schools, colleges, churches, and orphanages.

This unique combination of top-flight basketball and Christian witness was given a Citation in Congress last year for its contribution to international good will.

Swiss Pastors Reject Anti-Nuclear Stand

ZURICH, Switzerland —(RNS)— Members of the Swiss Reformed Church Pastors Association rejected, in a mail poll, a resolution opposing nuclear weapons for the Swiss army. The resolution had been adopted by the association at its special assembly last November.

In the mail vote, 530 pastors were against the resolution and 407 approved it. Abstaining were 563 eligible pastors, or more than thirty-six per cent of the association's membership, This was interpreted by observers as reflecting the feeling, expressed in a recent special assembly of the Federation of Swiss Protestant Churches, that many Christians cannot take a firm stand one way or the other on the controversial issue at this time. The federation assembly declined to vote on such a resolution.

Meanwhile, the possibility of acquiring tactical nuclear arms is still under study by the Federal Military Department.

Cornerstone Is Laid for Greek Evangelical Church

VOLOS, Greece—(RNS)—Rev. Stelios Kaloterakis, moderator of the Greek Evangelical Church, laid the cornerstone for a new Evangelical sanctuary in this 50,000-population port city of southern Thessaly. The new building will replace a ninety-year-old structure destroyed in an earthquake four years ago. A large part of the construction fund was contributed by the Bible Lands Mission Aid Society, London, England.

Volos' Evangelical congregation was the second of that denomination organized in Greece. The first was founded one hundred years ago in Athens.

Communists Have Freedom, Protestants Are Restrained

BOGOTA, Colombia—In a recent interview with reporter Rodrigo Botero the United States Ambassador to Colombia made some interesting observations about the violence that has taken place in past years, and about the present situation. He stated that the Embassy records showed that over 100 churches and 150 schools were closed during the years of voilence. He noted, however, that since the tenth of May this past year the situation had improved somewhat, but that the majority of the churches and schools are still closed, and some that have tried to open have been closed again.

The present situation is that although the Communists have been al-

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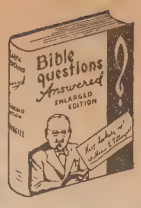

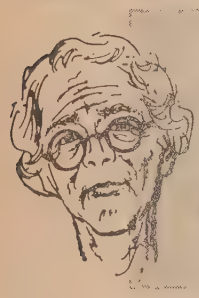

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lowed to renew their activities in accord with an interpretation of the constitution, the Protestant activities are still restrained by orders which have not been revoked even though they were originally given by the dictatorship.

PTL Launches Another Distribution Campaign

GHANA, Africa—A million portions of the New Testament will be distributed in West Africa within the next two years by Pocket Testament League workers, according to PTL officials. Recently a copy of the New Testament was presented to Ghana's Prime Minister Kwame Nkrumah at Government House, Osu, Accra, by two members of the League. After the presentation the Prime Minister said, "I will make good use of this precious gift, and I wish you well."

PTL Foreign Secretary, Glenn W. Wagner, reports that the League has made presentations in fourteen countries of Africa of four million portions of Scripture written in twenty-five language. Mr. Wagner, who will supervise the large-scale two-year distribution campaign in Nigeria, and Missionary William P. Green flew to Paris by jet plane en route to the African field. In an interview they presented General Norstad, Supreme Commander of Allied Powers in Europe, with an inscribed PTL Testament.

Sir James W. Robertson, Governor General of Nigeria, and Premier Awolowo are giving their support to the PTL Scripture distribution project.

Warning of Communist Exploitation in Cuba

VATICAN CITY—(RNS)—*Osservatore Romano,* Vatican City newspaper, said the overthrow of the Batista regime in Cuba by the rebel forces of Fidel Castro fits into the pattern of a "democratic awakening" in Latin America. However, it cautioned that it was necessary to guard against the danger that Communists might exploit events in Latin America as they have done in the Middle East and Africa.

"Observers are still cautious in predicting the final turn of events and the way in which the Fidelistas will intend to translate their victory into practice," *Osservatore* said. "In more general terms, it can be said that observers are waiting to see from facts if the fall of Batista really marks for Cuba the start of a working democratic order."

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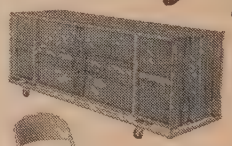

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Personalia

Herbert J. Taylor, chairman of the board of Club Aluminum Products, LaGrange, Illinois, and temporary chairman of the Chicago Billy Graham Crusade, has been named to the Board of Directors of Youth for Christ International, according to announcement by Dr. Ted W. Engstrom, president.

A. W. Tozer, editor of *The Alliance Witness* and pastor of the Southside Christian and Missionary Alliance Church in Chicago, has become a fortnightly columnist for *The Life of Faith* by a special arrangement whereby his editorials in *The Witness* are printed simultaneously in the British publication.

M. C. Patterson, general manager of Dodge Corporation and vice-president of Chrysler, was awarded an LL.D. degree at Taylor University.

Warren McPherson, servicemen's representative of the Assemblies of God, has received an invitation to minister in six Air Force Radar centers during March 1959. The tour will include a two-day visit at each of six radar centers located in Texas.

Philip D. Chamberlain, director of public relations and promotion at Gordon College and Gordon Divinity School for five years, has joined the staff of the Salvation Army in Boston.

Robert B. Munger, pastor of First Presbyterian Church, Berkeley, Calif., has been elected president of the Mount Hermon Board of Trustees, succeeding 93-year-old former president Dr. Francis W. Russell who has been accorded the title President Emeritus. Announcement was made at a dinner at which Cliff Barrows, song leader of the Billy Graham Team and a former "camper" at Mount Hermon, was guest of honor.

H. L. Turner, president of Christian and Missionary Alliance, accompanied by Mrs. Turner, is on a four-months overseas tour conducting Bible conferences. His ministry includes Israel, Thailand, Viet Nam, Indonesia, the Philippines, New Guinea and Hong Kong. On the return trip Dr. Turner will minister to members and friends of the Alliance Fellowship in the Netherlands and Belgium. He expects to return to New York on April 7.

William C. Boyer, veteran Christian and Missionary Alliance missionary to the Congo, has been honored by the Belgian Government for long and faithful service which the government considers beneficial to the people and the colony.

Frederick Curtis Fowler, pastor of First Presbyterian Church, Duluth, Minn., and former president of the National Association of Evangelicals, was lately given an award as one of the distinguished sons of Denver, Colo. Dr. Fowler's grandfather, one of those who crossed the prairies in a covered wagon, was governor of the Colorado area before it became a state.

Oswald J. Smith, well-traveled missionary pastor who founded The Peoples Church at Toronto, Ontario, thirty years ago, has resigned in order to give more time to evangelism and Christian journalism. His son, Rev. Paul B. Smith, succeeds him.

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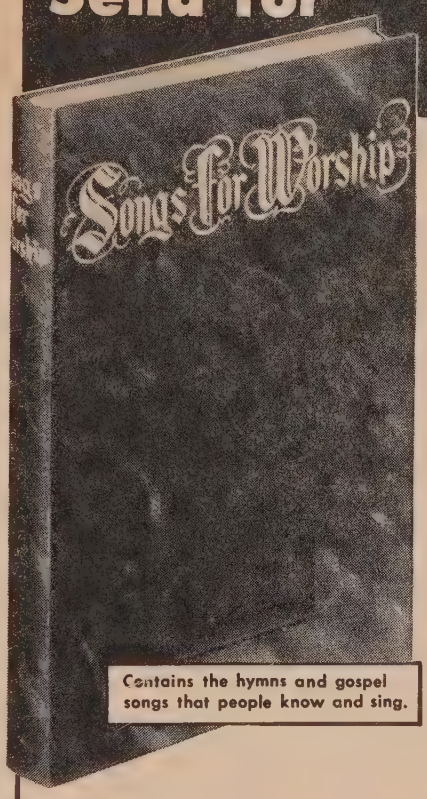

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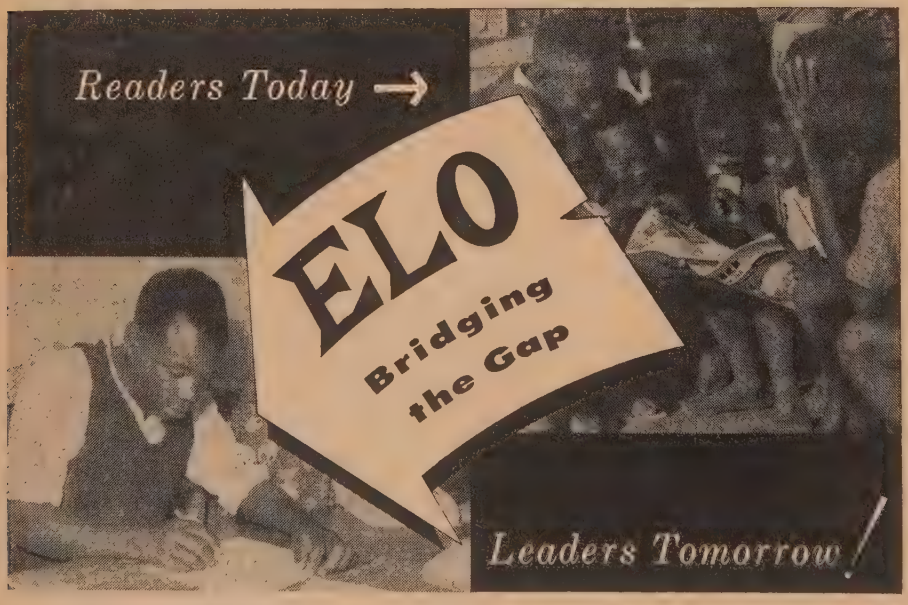

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Dr. Clate A Risley, executive secretary of the National Sunday School Association, will answer your questions on the Sunday School. Address him 542 S. Dearborn Street, Chicago 5, Illinois. All communications will be answered but only such answers as may be of general interest will appear in this column.

Our Sunday School meets in the main church sanctuary for opening exercises, then all go to their class rooms. We're interested in departmentalizing and would like some help on how to go about it.

The first step is an educational one: helping the people to see the need and advantages of departmentalization.

The second step depends on the number of people you have in the various age groups. I would make it a point to discover this.

The third thing is to decide where different groups can meet. Can another partition be put in that would enable two groups to meet in an area instead of only one? Ingenuity is of great value here. Some churches have figured out assembly rooms for half a dozen departments, where formerly only two met. This may mean some temporary partitioning in some rooms. One church used table tops to divide a dining room into two departments and several class areas.

After every available space has been made usable, keeping in mind, light, air, room temperature, accessibility, etc., decide which group should go where. Naturally the size of the group is the first consideration here.

If you can divide into only two groups I would take the nursery children first—2 and 3 year olds.

The next group to make provision for would be beginners—4 and 5 year olds.

The next would be primary or primaries and juniors. This depends on the size of room and the number of primaries and juniors you have.

When additional space is built, for that ought to be done if there isn't room for juniors to meet alone, juniors ought to have their own department. Then junior high and young people, and even adults eventually.

Plan for all age groups as rapidly as possible and you'll find every age group growing.

As space is made ready announcements and signs should make clear where everybody is to meet. Additional ushers and greeters need to be on hand and educated as to where everybody is.

The Sunday School that is not departmentalized and is making no provision for departmentalization is conducting Sunday School with horse and buggy methods in what is now a missile and satelite age.

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Vietnamese Christians and Alliance missionaries are working among over 35 tribal groups hidden away among the mountains. This has involved long years of tedious translation work to give the major groups the Word of God in their own language. The Gospel is also being proclaimed by radio broadcasts over three local radio stations, by an expanding literature program, tent campaigns and by numerous volunteer witnessing bands.

Three Bible schools—two for tribespeople and one for Vietnamese—have been training as many as 170 students a year. To help meet the needs of a growing church, the Vietnamese Bible school is relocating so as to provide facilities for a student body of 300. This project alone will cost approximately $150,000.

To assist the National Church in evangelizing the country, the present staff of 111 missionaries is being rapidly increased. The Christian and Missionary Alliance is committed to meet this need.

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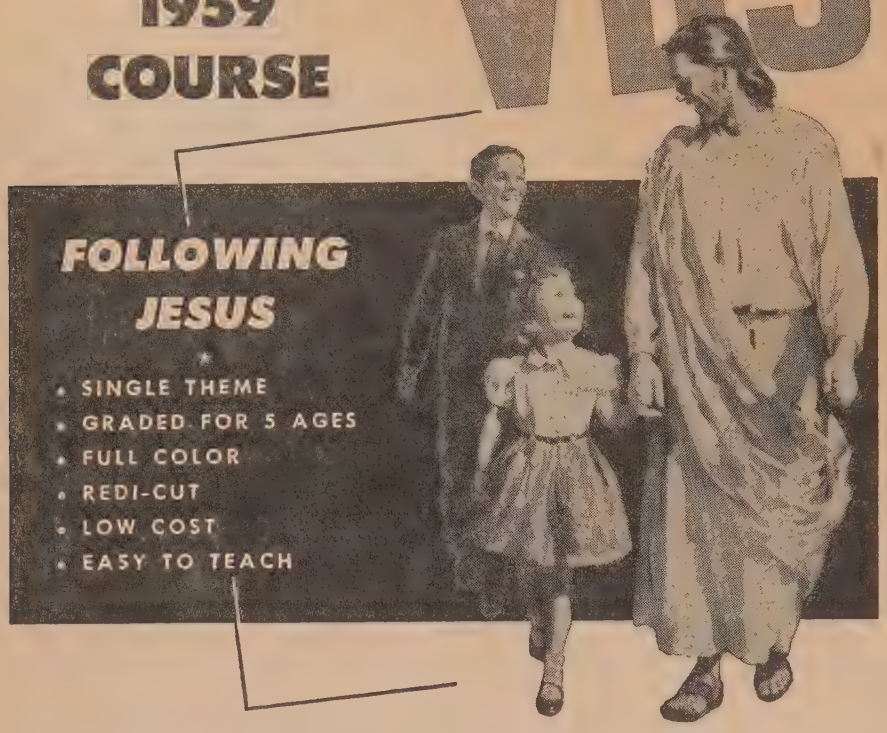

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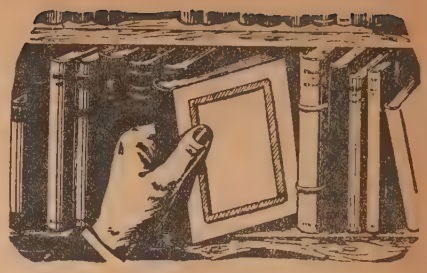

BOOK SHELF

Conducted By

ARNOLD D. EHLERT

"Understanding the New Testament." Howard Clark Kee and Franklin W. Young. 492 pp. Prentice-Hall. $7.95.

This substantial volume was written in a way calculated to arrest the attention and to inform the mind of the person not deeply versed in the New Testament and its message. At the same time the authors are not averse to dealing with some difficult critical problems as they encounter them in their story of the emergence of the Christian church. The work is ably done, almost brilliantly in places. Photographs and maps, both excellent, add to the total effect.

On nearly all critical questions the authors take a liberal view. It is particularly distressing to see how often material in the Gospels is questioned on the ground that it originated with the church rather than with Jesus. There are serious objections to this procedure, which is a favorite device of Form Criticism. It is said many times that "scholars agree" on matters which are being presented, when as a matter of fact the agreement is far from universal. One regrets that in the bibliography, out of several scores of volumes, he can scarcely find a conservative work listed, whereas there are many which deserve to be included in a survey of this kind.—*Everett F. Harrison.*

"Campus Christian Witness; an Inter-Varsity Christian Fellowship Manual." Charles E. Hummel. 219 pp. Inter-Varsity Press. $3.00.

Inter-Varsity Christian Fellowship became active in 1928 in Canada and in 1940 in the United States. The first Inter-Varsity conference was held in the British Isles in 1919. Today it is one of the most effective Christian witnesses in American life. It has always held stringently to the line of esesntial new birth by faith in the shed blood of Christ and separation from the world in personal life. It has many problems due to the transient nature of its campus leaders who graduate after four years. The book contains detailed principles and helps for all the problems that arise in promoting the work on the campus. A constitution is presented and provisions made for a Nurses Christian Fellowship. This is really the handbook for campus witnessing.

"The Bible Self-explained, a Commentary Wholly Biblical. An Exposition in the Very Words of Scripture." 2348 pp. Moody Press. $12.95.

"The Self-interpreting New Testament." Compiled and arranged by Ashley S. Johnson. 424 pp. Baker Book House. $3.95.

These two books attempt about the same thing—after certain verses of the King James text explanatory passages are printed in smaller type. Something of same effect is gotten by looking up center column references, but here one does not need to look them up. This is a gain in time but a loss in fulness, as obviously only a limited number of referenced passages can be reproduced in full in any one place.

No evidence is presented in the former volume as to who did the work beyond the statement that many had a part in it. The compiler of the latter was founder of the College of the Evangelists at Kimberlin

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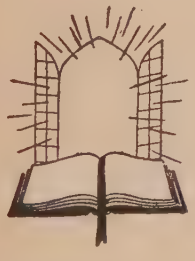

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Heights, Tenn., later called Johnson Bible College. Both are reissues of former printings.

A comparison of the two reveals that the former contains many more quoted passages and comes much nearer to being a real aid in interpreting problem passages. In the famous passage, Hebrews 6:4-6, for instance, the first volume has over twenty column inches while the latter has ten. In Matthew 13 the former has citations after thirty-three verses while the latter has them for four. After some initial coolness toward the former volume the reviewer has come to appreciate its contribution. The compilers seem to have had a rather satisfactory understanding of the evangelical doctrines of Scripture.

"The Pastoral Epistles: Studies in I and II Timothy and Titus." Homer A. Kent, Jr. 320 pp. Moody. $4.25.

From the pen of a young scholar we have here a useful and doctrinally reliable commentary on these three very practical epistles. The author is professor of New Testament and Greek at Grace Theological Seminary, Winona Lake, Ind. He has produced this volume out of six years of teaching the course at the seminary and this experience is augmented by material in the field of introduction from a doctor's dissertation.

No attempt is made to be exhaustive, of course, in this compass, but problems are not by-passed either. His own translation introduces each section. Reference to the Greek original are made by means of transliteration into English. Statistics on the Greek vocabulary of I Timothy are contained in tables at the end of the book. For the average Bible student and for college or seminary classes this work would find a welcome place.

"The Greek Testament with Critically Revised Text, a Digest of Various Readings, Marginal References to Verbal and Idiomatic Usage, Prolegomena, and a Critical and Exegetical Commentary. Henry Alford, with revision by Everett F. Harrison. 4 vols. in 2. Moody. $20.00 the set.

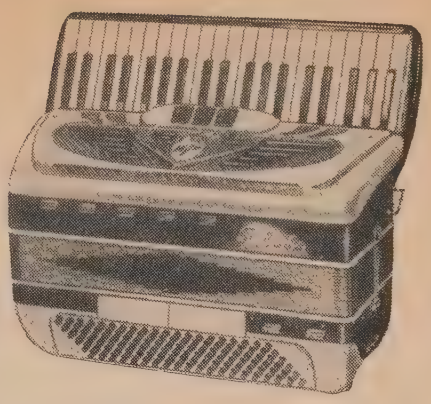
The classic work of Dean Alford of Canterbury, England, on the New Testament needs no commendation for students of the Greek Testament. There is also an edition of his work for English readers. The present work came out first 112 years ago and went through a number of editions. The Moody reprint edition is made from the 7th edition of volumes 1 and 2, and the 5th edition of volumes 3 and 4. Obviously such a task as is announced here could not be accomplished without some short-cut device and what was done is this—the text was reproduced as it was by the now widely used method of photolithography after asterisks had been stamped in at the places where revision was felt necessary. This does not occur very frequently. In fact the revision material, which is gathered at the end of each double volume, comprises about thirty pages for the entire four volumes.

The revision notes fall into several categories. Some are references to other authors who have written worthwhile explanations of problems that occur. There are some purely Greek notes in which reference is made to Arndt and Gingrich's new *Greek-English Lexicon* or to some Greek grammar or exegetical commentary. Some doctrinal exceptions are taken to Alford's statements or inferences with explanations of the alternate view.

The publishers are to be commended for introducing this useful device of revision. One wonders, however, if more work should have been done than one man could possibly have done in his spare time.

"The Second Epistle of Paul to the Corinthians; An Introduction and Commentary." R. V. G. Tasker. 192 pp. Eerdmans. $3.00.

This is the fifth volume to appear in the Tyndale New Testament Commentaries series. Tasker did the volume on James earlier. He is associated with King's College, University of London. He is working with a committee on a new translation of the Bible in Britain. This series of commentaries seeks to avoid the twin extremes of brevity and undue technicality. The result is a very usable work. The text is not given, and the outline headings and verse numbers are printed in bold type. The comments are almost verse by verse, sometimes two or three verses being covered in a paragraph.



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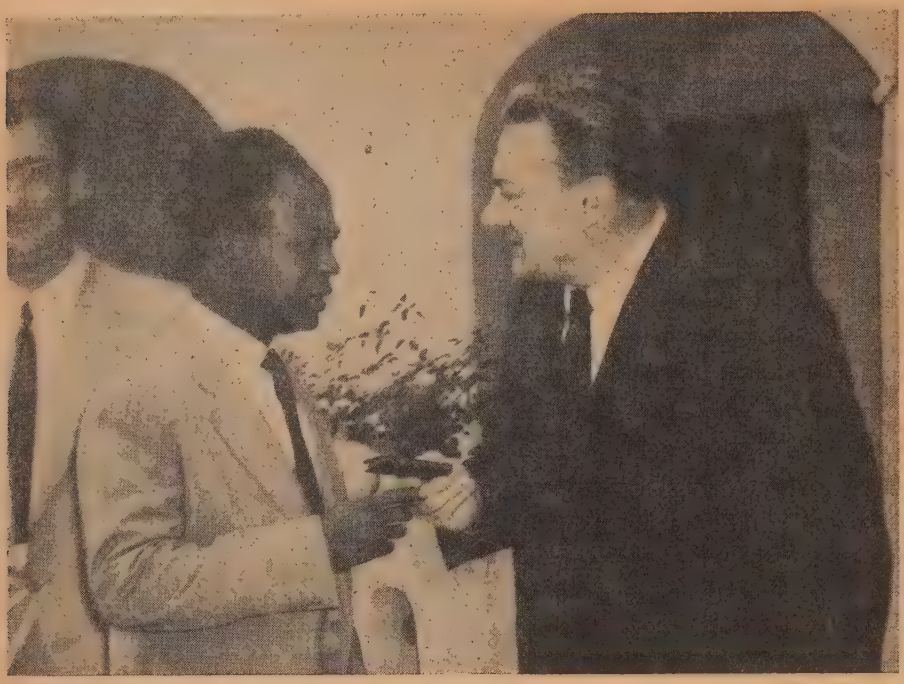

Dr. Kwame Nkrumah, Premier of Ghana, was presented with a pocket edition of the New Testament at the recent All-African Peoples Conference at Accra, Ghana. The presentation was made at the Government House by Mr. Glenn Wagner, Foreign Secretary of the Pocket Testament League, and Mr. Sam Befus, Field Director of the League in Africa. Dr. Nkrumah graciously accepted the New Testament with these words, "I will make good use of this precious gift" and went on to say, "I wish you well," referring to the Pocket Testament League's Africa Campaign of mass evangelization and Scripture distribution. In the past three years The Pocket Testament League has distributed four million portions of Scripture in 25 of the principal languages and in 14 countries of Africa. Currently the League is engaged in an intensive campaign in Nigeria, Africa's largest nation, and in Ghana, the center of much of Africa's struggle for political freedom. Once again God has providentially called the Pocket Testament League to work in a strategic area of the world. Join us in prayer and financial support. Write Alfred A. Kunz, International Director

The Pocket Testament League

49 Honeck Street, Englewood, New Jersey

"Segregation and the Bible." Everett Tilson. 176 pp. Abingdon. $2.50.

Does the Bible demand segregation, as some contend, or does it even provide precedents to support it? To begin with the author reminds us that "no reputable scientist has yet attempted to account for the origin of the three major racial groups within a single generation from a set of common parents" (i.e., Shem, Ham, and Japheth) (p. 20). The logical conclusion of such a method anyhow would be that "multitudes of us would have to be strewn, bone by bone, over at least three continents" (p. 21). The absurdity of the segregationist position is then attacked along the lines of the character and purpose of God, the dignity and responsibility of man, and the problem of the "chosen people" as a biblical concept. In its proper context the latter issues rather in a call to service than to a declaration of separation.

"Shadow of the Almighty; the Life and Testament of Jim Elliot." Elisabeth Elliot. 256 pp. Harper. $3.75.

"He is no fool who gives what he cannot keep to gain what he cannot lose," wrote Jim Elliot at the age of 22. This succinctly sums up the life and devotion of this martyr of the Auca jungle. Fortunately Jim kept a journal, and it is from this rich deposit of spiritual notes that much of the material for this book is taken. The book has already transformed many lives. It will likely remain as one of the spiritual classics. The diary form brings us closer to the heart of a man than anything else could. His wife has added some notes of her own here and there are a number of photographs throughout the volume. The publishers have done it up very nicely with two-color binding and illustrated end papers.

BOOKS RECEIVED

"Devotions and Prayers of Johann Arndt." Selected and translated by John Joseph Stoudt. 111 pp. Baker Book House. $1.50. Another in a series of handy devotional books which has included also Calvin, Luther, and Wesley. The material is of the old concentrated nugget type, and well worth reviving.

"The Sufferings and the Glory of the Lord's Righteous Servant." Robert D. Culver. 171 pp. Christian Service Foundation, Moline, Ill. $2.50 (paper, 75c). An exposition of the 53rd chapter of Isaiah by the Associate Professor of Old Testament and Theology and Wheaton College. Illustrations are aptly used to through light on the material.

"Talks to Young People." C. B. Eavey. 110 pp. Baker Book House. $1.75. There are fifty condensed messages pertinent to young people's needs and problems on such subjects as choices, the Christian life, health, home and family, personal living, and the use of time. The author is well known for a series of books in the field of Christian education.

"Teach me to Pray." James DeForest Murch. 186 pp. Standard. $2.50. The former editor of ACTION leads the reader into some of the basic factors in prayer—its nature, varieties, methods, hindrances and the blessings that can come from it. Interspersed are specific illustrations of prayer experiences in the lives of people around the world.

"Chandler's Choice Series Sermon Outlines." Ward B. Chandler. 161 pp. Baker Book House. $2.95. Groups of sermons on Jonah, Pentecost, the Book of Ruth, the tabernacle, Revelation, and other topics are to be found in this volume. The skeletons are offered as suggestions but the work will have to be done by the preacher himself.

"In Pastures Green." George Henderson. 119 pp. Calvary Book Room, Covington, Ky. $2.00. Reissue of a series of twenty-six studies in various biblical subject. Henderson was a Plymouth Brother.

"The Lord From Heaven." Leon Morris. 112 pp. Eerdmans. $1.50. Another Pathway Book being a study of New Testament teaching on the deity and humanity of Jesus Christ. The author is Vice-Principal of Ridley College, Melmourne, and has contributed to the New International Commentary on the New Testament.

"Brigade Trails; Guidebook for Boys." The eighth edition of the Christian Service Brigade manual for boys ages 12-18.

"Breaking Bread Together." Edited by Elaine Sommers Rich. 391 pp. Herald Press, Scottdale, Pa. $3.00. A devotional book by twelve women with selections for each day of the year. An attractive volume.

"When Dust Shall Sing." George L. Britt. 203 pp. Pathway Press, 922 Montgomery Ave., Cleveland, Tenn. $3.50. A book on the major themes of prophecy looked at in the light of contemporary world conditions and trends. A wholesome concern is expressed for an attitude of watchfulness.

United Evangelical Action

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Prepared by Earl R. Jones

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